English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

Second Collection

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Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

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بسم الله الرحمن الرحيم

The Permanent Committee for Islaamic Research and Fataawa

A Royal Decree, number 137/1 and dated 08/07/1391 A.H. / (29/08/1971 C.E.) was issued for the establishment of the Council of Senior Scholars. Whereby, under section four it mentions: "*The Permanent Committee has been left the task of selecting its members from amongst the members of the Council (of Senior Scholars) in accordance with the Royal Decree. Its aim is to prepare research papers ready for discussion amongst the Council (of Senior Scholars), and issue fataawa on individual issues. This is by responding to the fatwa-seeking public in areas of 'aqeedah, 'ibaadah and social issues. It will be called: The Permanent Committee for Islaamic Research and Fataawa (al-Lajnah ad-Daa.imah lil-Buhooth al-'Ilmiyyah wal-Iftaa.)*"

Further, it is mentioned in section eight of the attachment to the Royal Decree:
"*No fatwa will be issued by the Permanent Committee until the majority of its members have absolute agreement concerning it. Such, that the number (of scholars) studying each fatwa is no less then three members (of the Committee). And if there exists an equal voice (differing in opinion), then the decision of the Head (of the Committee) will take precedence.*"

The current members of the Permanent Committee include:
Head: Shaykh 'Abdul 'Azeez Aal ash-Shaykh;
Deputy Head: Shaykh 'Abdullaah Ibn Ghudayyaan;
Member: Shaykh 'Abdullaah Ibn Qu'ood;
Member: Shaykh 'Abdullaah Ibn Munee';
Member: Shaykh Saalih Ibn Fowzaan.

Amongst the members who have passed away include:
Shaykh Ibraaheem Ibn Muhammad Aal ash-Shaykh;
Shaykh 'Abdul 'Azeez Ibn Baaz;
Shaykh 'Abdur-Razzaaq Ibn 'Afeefee;
Shaykh Bakar 'Abdullaah Abu Zayd.

From amongst the rules (applied) in forming the (Permanent) Committee was the importance attached to the majority view (of the Committee), and no doubt this gives each fatwa an element of knowledge-based strength, for certainly exchanging views simplifies (the task of) arriving at that which is correct. Noting therefore, the path which the Committee has taken is selecting the opinion (s) which are based upon daleel (proof) in addition to the daleel from the Sunnah being from authentic ahaadeeth. The Noble Shaykh 'Abdul 'Azeez Ibn Baaz has assisted in this issue from his (vast) knowledge of hadeeth. Likewise, as has Shakyh 'Abdur-Razzaaq Ibn 'Afeefee's (vast)

knowledge of the various groups and differences in 'aqeedah that we have today, added an element of knowledge-based strength to each fatwa.

Shaykh Ibraaheem Ibn Muhammad Aal ash-Shaykh

He was Abu 'Abdul-'Azeez Ibraaheem Ibn Muhammad Ibn Ibraaheem Ibn 'Abdul-Lateef Ibn 'Abdur-Rahmaan Ibn Hasan Aal ash-Shaykh.

He was born in Riyadh on the 17th of Muharram in the year 1311 A.H./1890 C.E.

He was raised in a righteous environment in Riyadh, under the guidance of his father, Shaykh Ibraaheem Ibn 'Abdul-Lateef. Shaykh Muhammad Ibn Ibraaheem, completed the memorization of the Qur.aan at the age of 11 years. He lost his sight when he was 16 years old. However this did not hinder his determination (to seek knowledge), rather, he continued to attend the lectures of the scholars of his time.

He studied with his father and his uncle, Shaykh 'Abdullaah Ibn 'Abdul-Lateef, who was a famous scholar of his time, in Najd. Whilst in the company of his father and uncle, he memorised several texts in Islaamic Law and the Arabic language. He also studied fiqh and mustalah al-hadeeth (science of hadeeth) with Shaykh Sa'd Ibn 'Ateeq, and studied the various aspects of the Arabic language from Shaykh Hamad Ibn Faaris.

He undertook several government appointments, in addition to his efforts in teaching, passing fatwa and giving khutbah, such as Head of Academic Institutions, Head of the Judiciary, Supervisor of the Islaamic University of Madeenah, at al-Madeenah an-Nabawiyyah, Head of Academic Institutions for girls, and other (such) positions.

Several senior scholars graduated from having studied with him, amongst them: Shaykh 'Abdullaah Ibn Humayd, Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Sulayman Ibn 'Ubayd, and other than them.

Shaykh Muhammad Ibn Ibraaheem passed away on Wednesday 24th of Ramadhaan 1389 A. H./1968 C.E. at the age of 78 years.

He left behind a large collection of fataawa and treatises that have been printed in several books and journals.

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn 'Abdur-Rahmaan Ibn Baaz

Abu 'Abdullaah Shaykh 'Abdul-'Azeez ibn 'Abdullaah ibn 'Abdur-Rahmaan Aal-Baaz was born in the city of Riyadh in Dhul-Hijjah 1330 A.H./1909 C.E.

He memorized the Qur.aan in his early age and then he acquired knowledge from many of the great scholars of the Kingdom. Some of his teachers were Shaykh Muhammad ibn 'Abdul-Lateef Aal-Shaykh, Shaykh Saalih ibn 'Abdul-'Azeez Aal-Shaykh and the eminent Shaykh Muhammad ibn Ibraaheem Aal-Shaykh who, in his time, was the Muftee of Saudi Arabia. Shaykh Ibn Baaz accompanied the eminent Shaykh and learned from him for about ten years. Thus he gained his religious education from the family of Imaam Muhammad ibn 'Abdul-Wahhaab.

Afterwards Shaykh Ibn Baaz was appointed as a Justice and he worked for fourteen years in the judiciary until he was deputed to the education faculty. He remained engaged in teaching for nine years at Riyadh Islaamic Law College, Riyadh Religious Institute. Then he was appointed Vice-Chancellor of the Islaamic University, al-Madeenah; but shortly afterwards, he was made the Chancellor with all the administrative powers. Later he was appointed President of the General Presidency of Islaamic Research, Ifta, Call and Propagation, Kingdom of Saudi Arabia.

He held the position of Grand Muftee of Saudi Arabia, the Presidency of many Islaamic Committees and Councils, the prominent among these being: Senior Scholars Committee of the Kingdom, Permanent Committee for Islaamic Research and Fataawa, the Founding Committee of Muslim World League, World Supreme Council for Mosques, Islaamic Jurisprudence Assembly Makkah; and the member of the Supreme Council of the Islaamic University at al-Madeenah, and the Supreme Committee for Islaamic Propagation, until he passed away on Thursday 27 Muharram 1420 A.H./May 13 1999 C.E. May Allaah (Subhaanahu wa Ta'aala) have Mercy upon his soul, aameen.

What the newspapers had to say...

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For more about the noble Shaykh, kindly refer to Scholarly Jewels

The Shaykh's official website: www.binbaz.org.sa

Shaykh 'Abdur-Razzaaq Ibn 'Afeefee Ibn 'Atiyyah

He was born in the year 1323 A.H./1902 C.E.

He studied his primary education, then secondary education and then further studies. In completing his studies he was examined and awarded with an international (recognised) certificate in 1351 A.H./1930 C.E. He then undertook specialised studies in fiqh and usool al-fiqh, and after being examined, was awarded a certificate. All these studies were in al-Azhar University (Egypt).

He was appointed a teacher at the Educational Institute, which was a branch of al-Azhar University, and taught there for many years. He was then transferred to Saudi Arabia for teaching in the year 1368 A.H./1947 C.E. So he was appointed a teacher at the Daar at-Tawheed in Taif, then after two years was transferred to the Educational Institute in 'Unayzah in the region of Qaseem in Muharram of the year 1370 A.H./1949 C.E.

He was then transferred to Riyadh towards the end of Shawwaal in 1370 A.H./1949 C.E. for teaching at the Educational Institute, which was a branch of (the efforts of) Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He was then transferred for teaching at the faculties of Sharee'ah and Language, later being appointed the principal of the Higher Institute of the Judiciary in 1385 A.H./1964 C.E.

He was then transferred to the General Presidency of the Departments of Islaamic Research, Fataawa, Da'wah and Irshaad in 1391 A.H./1970 C.E. and was appointed Deputy Head of the Permanent Committee for Islaamic Research and Fataawa, as well as being made a member of the Council of Senior Scholars of Saudi Arabia.

Indeed, Allaah had endowed him with the gift of strong memory and observation and understanding of oneself. He dedicated his efforts to seeking knowledge outside the corridors of al-Azhar University and concerned himself with the knowledge of the Arabic language, tafseer, al-usool, 'aqaa.id and fiqh. Such was his knowledge, that if someone was to speak to him about any of these subjects, then the listener would think he was a specialist in the field spending all his time on it!

He paid special attention to studying the conditions of the (many different) sects. These matters made the students of knowledge approaching him all the time and listening to him, such that any people benefitted from his knowledge.

He also used to supervise some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

He gave lessons to the students of knowledge in the masaajid according to that which was possible and used to give lectures and take part in the work of the da'wah centres at the time of Hajj.

بسم الله الرحمن الرحيم

Shaykh Dr. Bakar Ibn 'Abdullaah Abu Zayd Ibn Muhammad

He is the noble Shaykh Bakar Ibn 'Abdullaah Abu Zayd Ibn Muhammad Ibn 'Abdullaah Ibn Bakar Ibn 'Uthmaan Ibn Yahyaa from the tribe of Banee Zayd al-Qadhaa'iyyah. He was born in 1365 A. H./1944 C.E.

He studied the Noble Qur.aan until the second year of infant studies, then moved to Riyaadh in 1375 A.H./1954 C.E. where he continued his studies, then to the educational institute, then the Faculty of Sharee'ah (at the University of Imaam Muhammad) until he graduated in 1387 A. H./1966 C.E. as an associate with first class.

In 1384 A.H./1963 C.E. he moved to Madeenah where he held the post of custodian of the general library within the Islaamic University.

Alongside his curriculum studies he used to frequent a number of knowledge (seeking) circles of a number of scholars in Riyadh, Makkah and Madeenah.

In Riyaadh, he studied Meeqaat under Shaykh Saalih Ibn Mutlaq, and studied 25 points from Maqaamaat al-Hareeree, which his Shaykh had already memorised in entirity. In fiqh, he studied the book of transactions (al-Buyoo') from al-Hajaawee's "Zaad al-Mustaqni'".

In Makkah he studied the book of Hajj from al-Majd Ibn Taymiyyah's "al-Muntaqaa" under Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) during the Hajj season at al-Masjid al-Haraam in 1385 A.H./1964 C.E.

He sought authorisation from a teacher in al-Masjid al-Haraam, namely Shaykh Sulaymaan Ibn 'Abdur-Rahmaan Ibn Hamdaan, so he personally wrote an authorisation for him to teach all the books of the Sunnah.

In Madeenah he studied Ibn Hajar's "Fat.h al-Baaree" and "Buloogh al-Maraam" under Shaykh Ibn Baaz (rahima-hullaah), including a number of theses in fiqh, tawheed and hadeeth in his house. In short he frequented him for 2 years after which Shaykh Ibn Baaz (rahima-hullaah) authorised him to teach these books.

Since moving to Madeenah, he also frequented Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah) for approximately 10 years until the Shaykh's (rahima-hullaah) death during Hajj

in 1393 A.H./1972 C.E. In tafseer he studied the Shaykh's "Adwaa. al-Bayaan", and also the Shaykh's thesis "Aadaab al-Bahth wal-Munaatharah". He also studied Ibn 'Abdul-Barr's "al-Qasd wal-Umam" and some of "al-Inaabah".

In all he has received approximately 20 authorisations (to teach different books of knowledge) from the scholars of Makkah, Madeenah, RIyaadh, Morocco, Syria, India, Africa and other than them.

In 1399 A.H./1978 C.E., he studied at the Supreme Court of Justice as an associate, and achieved a Masters degree, and in 1403 A.H./1982 C.E. he achieved a Doctorate.

After graduating from the Faculty of Sharee'ah in 1387 A.H./1966 C.E., he was selected as a judge for the city of Madeenah, whereby a Royal Decree was issued to appoint him as such. He continued in this post until 1400 A.H./1979 C.E.

He was also appointed as a teacher in the Prophet's Masjid in 1390 A.H./1969 C.E. until 1400 A.H./1979 C.E.

In 1391 A.H./1970 C.E. a Royal Decree was issued appointing him as an imaam and khateeb of the Prophet's Masjid, and he continued in this post until the beginning of 1396 A.H./1975 C.E.

In 1400 A.H./1979 C.E., a decree was issued by the Council of Minsiters selecting him as general procurator for the Minsitry of Justice, and he continued in this post until the end of 1412 A.H./1991 C.E., when a Royal Decree was issued appointing him to the rank of excellence, and in turn a member of Permanent Committee for Islaamic Research and Fataawa and also the Council of Senior Scholars.

In 1405 A.H./1984 C.E. a Royal Decree was issued appointing him as representative of the Kingdom at the International Islaamic Fiqh Assembly, whereby he was selected as president of the Assembly.

In 1406 A.H./1985 C.E., he was appointed a member of the Fiqh Assembly at ar-Raabitah al-'Aalam al-Islaamee (Muslim World League).

The Shaykh has approximately 66 publications to his name ranging from hadeeth, fiqh, Arabic and others, with the number consistently rising due to his on-going efforts.

Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Aal ash-Shaykh

He is the noble Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Muhammad Ibn 'Abdul-Lateef Aal ash-Shaykh. He was born in Riyadh in 1362 A.H./1941 C.E., and since his birth he suffered from weak eyesight, until he lost his sight altogether in 1381 A.H./1960 C.E.

He began seeking knowledge by studying the Noble Qur.aan at Masjid Ahmad Ibn Sanaan, and memorised the Qur.aan when he was 12 years old. He then sought knowledge from some of the scholars in their gatherings. In 1375 A.H./1954 C.E. he transferred to the Imaam ad-Da'wah Institute where he graduated from the Faculty of Sharee'ah in 1383 A.H./1962 C.E., and he used to attend some of the gatherings of the scholars in their masaajid.

He began his active religous life after graduating from the Faculty of Sharee'ah in 1383 A.H./1962 C.E., whereafter he worked as a teacher at the Imaam ad-Da'wah al-'Ilmee Institute until 1392 A. H./1971 C.E. He then transferred to teaching at the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyadh and continued there until 1412 A.H./1991 C.E.

He was then made a member of the Council of Senior Scholars in 1407 A.H./1986 C.E., whereafter he was made a member of the Permanent Committee for Islaamic Research and Fataawa, where he was appointed deputy to the grand muftee of the Kingdom (Shaykh 'Abdul-'Azeez Ibn Baaz) in 1416 A.H./1995 C.E.

He was the imaam for Jumu'ah prayers at the Masjid of Shaykh 'Abdullaah Ibn 'Abdul-Lateef since 1390 A.H./1969 C.E., later transferring to being imaam at the Central Masjid of al-Imaam Turkee Ibn 'Abdullaah in 1412 A.H./1991 C.E. He became the imaam and khateeb at Masjid Namirah on the Day of 'Arafah in 1402 A.H./1981 C.E.

Whilst at the Faculty of Sharee'ah he used to supervise some university theses, and take part in theses discussions/debates.

Since 1414 A.H./1993 C.E. he has taken part in responding to questions on the radio program "Noorun 'alad-Darb".

He also used to hold lessons in the Central Masjid of al-Imaam Turkee Ibn 'Abdullaah. He takes part in seminars and lectures alongside his work in the field of da'wah in Riyadh and Taif.

Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan Aal Ghudayyaan

He was born in 1345 A.H./1926 C.E. in the city of az-Zulfee.

He studied the basics of reading and writing, when young, with 'Abdullaah Ibn 'Abdul-'Azeez as-Suhaymee, and 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghayth, and Faalih ar-Roomee. He also studied the basics of fiqh, tawheed, Arabic grammar and faraa.id with Hamdaan Ibn Ahmad al-Baatil. He then travelled to Riyadh in 1363 A.H./1944 C.E., and in 1366 A.H./1947 C.E. he enrolled into al-Madrasah as-Sa'oodiyyah al-Ibtidaa.iyyah (previously known as Madrasatul-Aytaam) and graduated from there in 1368 A.H./1949 C.E.

He was then appointed a teacher in al-Madrasah al-'Azeeziyyah, and in 1371 A.H./1951 C.E. he enrolled into the Educational Institute. During this period he studied with Shaykh Muhammad Ibn Ibraaheem Aal ash-Shaykh. He also studied fiqh with Shaykh Sa'ood Ibn Rashood who was the (grand) judge of Riyadh, and tawheed with Shaykh Ibraaheem Ibn Sulaymaan, and Arabic grammar and faraa.id with Shaykh 'Abdul-Lateef Ibn Ibraaheem. He then continued his studies until he graduated from the Faculty of Sharee'ah in 1372 A.H./1952 C.E.

He was then appointed head of one of the courts, and then later transferred to teaching at the Educational Institute in 1378 A.H./1952 C.E. In 1380 A.H./1960 C.E. he was then appointed a teacher at the Faculty of Sharee'ah, and in 1386 A.H./1966 C.E. he was transferred to passing fatwa at the Daar al-Iftaa.

In 1391 A.H./1971 C.E. he was appointed a member of The Permanent Committee for Islaamic Research and Fataawa in addition to member of the Council of Senior Scholars.

He studied with a number of scholars in differing fields, and from amongst the well-known (in addition to those who have preceded) are:
Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (rahima-hullaah) with whom he studied fiqh;
Shaykh 'Abdullaah al-Khulayfee with whom he also studied fiqh;
Shaykh 'Abdul-'Azeez Ibn Rasheed with whom he studied fiqh, tawheed and faraa.id;
Shaykh Muhammad al-Ameen ash-Shanqeetee with whom he studied usool al-fiqh, sciences of the Qur.aan, and tafseer;
Shaykh 'Abdur-Rahmaan al-Afreeqee with whom he studied mustalah and hadeeth;
Shaykh 'Abdur-Razzaaq 'Afeefee;
'Abdul-Fattaah Qaaree al-Bukhaaree with whom he studied the Qur.aan in the recitation of Hafs 'an 'Aasim, to which the chain of transmission reaches the Messenger (sal-Allaahu `alayhe wa

sallam).

In addition to what has preceded of his work, from 1389 A.H./1969 C.E. to date he has been a teacher of fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah, mustalah and hadeeth, tafseer and it's sciences and 'aqeedah.

He has also been teaching fiqh in organised gatherings/lessons most days of the week, according to his schedule of many duties, after maghrib and after 'Ishaa. Sometimes he will teach after fajr and also after 'asr.

From 1395 A.H./1975 C.E., in addition to his work with The Permanent Committee, he gave lessons to students of knowledge in higher studies at the University of Imaam Muhammad and the Faculty of Sharee'ah in fiqh, usool al-fiqh, al-qawaa.id al-fiqhiyyah. He was also involved in supervising a number of theses at the Masters degree and Doctorate level, whilst also taking part in the (university) committee discussing theses. During this period, many students studied with him.

When Shaykh 'Abdullaah Ibn Humayd died in 1402 A.H./1982 C.E., he was undertook to giving fatwa on the radio programme "Noorun 'alad-Darb".

The Shaykh passed away on Tuesday 18 Jumaada ath-Thaanee 1431 A.H. / 1 June 2010 C.E. The Shaykh was 84 years old.

The Shaykh's funeral was held after the 'Asr prayer on Wednesday 2 June 2010 C.E.

Shaykh 'Abdullaah Ibn Hasan al-Qu'ood

He was born on the 17th night of Ramadhaan in 1343 A.H./1922 C.E. in the town of al-'Areeq which is known as Waadee Hu'aam, which happens to be one of the Waadee's of Yamaamah.

He was brought up by his noble parents in affluent surroundings. He studied the basics of reading and writing from the Mushaf with Muhammad Ibn Sa'd Aal Sulaymaan. He later memorised the Qur.aan and some treatises of Shaykh al-Islaam Ibn Taymiyyah, Imaam Muhammad Ibn 'Abdul-Wahhaab with the judge of his town, at that time being Shaykh 'Abdul-'Azeez Ibn Ibraaheem Aal 'Abdul-Lateef.

After this, his desire to seek knowledge became stronger, so on the 27th of Safar 1367 A.H./1946 C.E. he left his affluent surroundings, he travelled to Shaykh 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz who was in the region of Kharj. He remained with him for 4 years, not including breaks to return home to visit his parents whom used to assist him financially whilst he travelled seeking knowledge.

He studied a number of works with Shaykh Ibn Baaz from the major books and other than them from the books of hadeeth and fiqh. During his time with him, he memorised a number of treatises including Buloogh al-Maraam, and he was very keen in seeking knowledge based upon authentic proofs.

When the Educational Institute opened in Riyadh at the beginning of 1371 A.H./1950 C.E. he transferred there and later graduated from the Faculty of Sharee'ah in 1377 A.H./1956 C.E.

From amongst his teachers there were:
Shaykh 'Abdul-'Azeez Ibn Baaz;
Shaykh 'Abdur-Razzaaq 'Afeefee;
Shaykh Muhammad al-Ameen ash-Shanqeetee;
Shaykh 'Abdur-Rahmaan al-Afreeqee.

On the 4th of Jumaada al-Oolaa in 1375 A.H./1954 C.E. he was appointed a teacher at the Educational Institute, and then on the 9th of Jumaada al-Oolaa he transferred to the Minsitry of Education and worked there as an inspector of religious studies for secondary schools.

On the 8th of Dhul-Qa'dah 1380 A.H./1959 C.E. he transferred to the Court of Grievances and

worked there as a member of the judiciary.

On the 1st of Rabee' ath-Thaanee 1397 A.H./1976 C.E. he was made a member of the Permanent Committee for Islaamic Research and Fataawa, arising from his appointment to the Council of Senior Scholars.

On the 1st of Muharram 1406 A.H./1985 C.E. he retired.

He still partakes in educational activities and passes fatwa, and assists the University of al-Malik Sa'ood by giving levtures to students in higher studies in the department of Islaamic Education.

On the 20th of Sha'baan 1378 A.H./1957 C.E. he was appointed the imaam and khateeb of the Jaami' al-Masheeqeeq in Riyadh.

On the 1st of Muharram 1391 A.H./1970 C.E. he was appointed the imaam and khateeb of the Jaami' of al-Malik 'Abdul-'Azeez, a post which he still holds to date.

He has a number of publications to his name, amongst them a collection of his khutbah's put together in 4 volumes.

Shaykh 'Abdullaah Ibn Sulaymaan Ibn Muhammad Ibn Munee'

Descending from the tribe of Banee Zayd, he was born in Shaqraa., which is the capital of the region of al-Washm on 15th of Sha'baan 1349 A.H./1928 C.E.

He graduated from his preliminary studies from Madrasah Shaqraa. In 1365 A.H./1944 C.E.

He then graduated from the University of Imaam Muhammad Ibn Sa'ood in 1377 A.H./1956 C.E. He attained his Masters at the Higher Institute for the Judiciary, which is part of the University if Imaam Muhammad Ibn Sa'ood in 1389 A.H./1977 C.E.

He worked as a teacher at Madrasah Shaqraa. for 3 years beginning in 1369 A.H./1948 C.E., then a teacher at the Educational Institute in Shaqraa. in 1375 A.H./1954 C.E. He then worked as the curator for Daar al-Kutub as-Sa'oodiyyah in 1377 A.H./1956 C.E.

And in the years 1390-1394 A.H. (excluding 1393 A.H.)/1969-1973 C.E. he was appointed for judicial work in the Council of Knowledge and the Higher Council of the Judiciary.

Then, in 1396-1397 A.H./1975-1976 C.E. he worked as general deputy to the general head of Islaamic Research, Fataawa, Da'wah and Guidance.

And at the end of 1397 A.H./1976 C.E. he was appointed a judge in the western region of Makkah, and he still remains in that post to date.

He is also a member of the Council of Senior Scholars, the Permanent Committee for Islaamic Research and Fataawa, the Higher Committee for Endowments and also the Higher Committee for Daar al-Hadeeth al-Khayriyyah in Makkah.

He has a number of books to his name, in addition to taking part in public religious services such as providing fataawa on television and the radio programme "Noorun 'alad-Darb".

He also supervises some students in the preparation of their theses at the Masters degree and Doctorate levels, whilst also taking part in the (university) committee discussing theses.

بسم الله الرحمن الرحيم

Shaykh Dr. Saalih Ibn Fowzaan Ibn 'Abdullaah Ibn Fowzaan

He is the noble Shaykh Dr. Saalih ibn Fowzaan ibn 'Abdullaah from the family of Fowzaan from the people/tribe of ash-Shamaasiyyah.

He was born in 1354 A.H./1933 C.E. His father died when he was young so he was brought up by his family. He learnt the Noble Qur.aan, the basics of reading and writing with the imaam of the masjid of the town, who was a definitve reciter. He was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in RIyaadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369 A. H./1948 C.E. He completed his studies at the Faysaliyyah school in Buraydah in the year 1371 A. H./1950 C.E. and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E. He then joined the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyaadh and graduated from there 1381 A.H./1960 C.E. Thereafter he gained his Masters degree in fiqh, and later a Doctorate. from the same faculty, also specialising in fiqh.

After his graduation from the Faculty of Sharee'ah, he was appointed a teacher within the educational institute in Riyaadh, then transferred to teaching in the Faculty of Sharee'ah. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (usool ad-deen). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. He was then made a member of the Permanent Committee for Islaamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and Fataawa. He is also the imaam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in al-Malzar.

He also takes part in responding to questions on the radio program "Noorun 'alad-Darb", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Theses and Fataawa which are then collated and published. The

noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons .

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:
The noble Shaykh 'Abdul-'Azeez ibn Baaz (rahima-hullaah);
The noble Shaykh 'Abdullaah ibn Humayd (rahima-hullaah);
The great Shaykh Muhammad al-Ameen ash-Shanqeetee (rahima-hullaah);
The noble Shaykh 'Abdur-Razzaaq 'Afeefee (rahima-hullaah);
The noble Shaykh Saalih Ibn 'Abdur-Rahmaan as-Sukaytee;
The noble Shaykh Saalih Ibn Ibraaheem al-Bulayhee;
The noble Shaykh Muhammad Ibn Subayyal;
The noble Shaykh 'Abdullaah Ibn Saalih al-Khulayfee;
The noble Shaykh Ibraaheem Ibn 'Ubayd al-'Abd al-Muhsin;
The noble Shaykh Saalih al-'Alee an-Naasir;

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in hadeeth, tafseer and Arabic language.

He has played a major role in calling to Allaah and teaching, giving fatwa, khutbahs and knowledgeable refutations.

His books number many, however the following are just a handful which include Sharh al-'Aqeedatul Waasitiyyah, al-irshaad ilas-Saheehil-I'tiqaad, al-Mulakhkhas al-Fiqhee, Foods and the Rulings regarding Slaughtering and Hunting, which is part of his Doctorate. They also include at-Tahqeeqaat al-Mardiyyah in inheritance which is part of his Masters degree. Further titles include Rulings relating to the Believing Women, and a refutation of Yoosuf Qaradaawi's book al-Halaal wal-Haraam.

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The Shaykh's official website: www.alfuzan.ws

Introduction by The General Mufti of KSA

His Honor Shaykh `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Praise be to Allah Alone. May peace and blessings be upon our Prophet Muhammad:

Among the blessings that Allah conferred on us in the General Presidency for Scientific Research and Ifta' is the completion of collecting and printing the Fatwas of the Permanent Committee for Scholarly Research and Ifta'. The collection includes important and carefully examined Fatwas in response to the questions referred to the Ifta' House, Kingdom of Saudi Arabia. A group of the most highly-qualified and the best of scholars, we think, and only Allah can verify this. The Fatwas deal with different topics of knowledge; `Aqidah (creed), Tafsir (Qur'anic interpretation), and Fiqh (Islamic jurisprudence), etc., and matters always needed by people.

They were collected under the supervision of Shaykh: Ahmad ibn `Abdul-Razzaq Al-Duwaysh, (may Allah grant him success). He worked diligently in collecting, arranging, and preparing the Fatwas for print. May Allah reward him well.

After the completion of Fatwas, we collected new Fatwas and decided to print the second group of (Fatwas)

in the same arrangement of the original Fatwas. We decided to collect the new Fatwas each according to its classification and chapter as long as it does not duplicate previous printed Fatwas. Thus, I used to meet with Shaykh `Abdullah ibn `Abdul-Rahman ibn Ghudayyan (may Allah protect him) and Shaykh Ahmad Al-Duwaysh (may Allah grant him success) every Monday to read these Fatwas and decide which would be printed. Thus, we collected a great number of Fatwas and these are the first group to be released. Others will follow, Allah willing.

I praise Allah (Glorified and Exalted be He) Who granted us His manifest and hidden favors and facilitated this task for us. I thank Shaykh: `Abdullah ibn `Abdul-Rahman ibn Ghudayyan (may Allah protect him) for his patience and revision of Fatwas. I also thank Shaykh: Ahmad Al-Duwaysh for his concern, collecting, and arrangement. May Allah reward them well.

I ask Allah the Ever-Exalted to make this work solely for His sake, a way to obtain His pleasure and closeness, and to be useful and beneficial for all. Indeed, Allah (Glorified be He) is the Guardian and the All-Able to answer our prayers.

May peace and blessings be upon our Prophet Muhammad, his family and Companions all together.

The General Mufti of the Kingdom of Saudi Arabia

and the President of Senior Muslim Scholars and the administration of Scientific Research

and Ifta'.

`Abdul-`Aziz ibn `Abdullah ibn Muhammad Al Al-Shaykh

(Part No. 1; Page No. 3)

Introduction

All praise be to Allah, the Lord of the Worlds, and peace and blessings be upon Prophet Muhammad, his family, Companions, and those who follow his guidance until the Day of Judgment.

All praise be to Allah, the arrangement of the Fatwas (legal opinions issued by a qualified Muslim scholar) of the Saudi Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia has been completed as follows: Volume One includes 26 parts as follows:

1. Parts 1 - 3: 'Aqidah (creed)

2. Part 4: Tafsir (exegesis of the meanings of the Qur'an) and the Qur'anic sciences

3. Parts 5 - 23: Fiqh (Islamic jurisprudence), with the chapters organized as in: "Mukhtasar Al-Muqni'".

4. Parts 24-26: A compilation

Many of the Hadith that are cited as evidence have been attributed to their reporters, to make it easy for scholars and students of knowledge to know the status of the evidence. These parts were printed in 1425 A.H.

These Fatwas have been issued by senior scholars upon whom Allah has bestowed knowledge, understanding, Amanah (honesty, trust, and obedience) and jealousy for Him; through which they have gained the confidence of Muslims throughout the world.

(Part No. 1; Page No. 4)

This led to the circulation of these Fatwas, and encouraged publishing houses and those who seek Allah's Reward to print them. These Fatwas are characterized by the clarity of their expression and their brevity without obscurity. They rely wholly on evidence, are clarified by explanation, to benefit scholars, students, and anyone who needs to know the rulings they cannot obtain knowledge of otherwise. Each one will find their objective, because the Fatwas contain knowledge, clarification of rulings, and also solve unprecedented legal problems. As long as the work of the committee continues, so will arranging and printing Fatwas. Work resumes whenever there is something new, following the first arrangement in method and style, taking into consideration what has already been published to avoid repetition; although some matters are repeated if this will add a benefit or if there is a change in the names of Muftys (Islamic scholars qualified to issue legal opinions). We hope that any omissions will be overlooked and excused by the readers and we will include them in the second volume.

May Allah guide us all to that which He loves and which pleases Him! May Allah make these Fatwas beneficial to the readers and students. May Allah reward the Muftys, compilers, assistants, publisher, and sponsor, as truly, He is the Most Kind and Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions! And the last of our last is that all praise be to Allah, the Lord of the Worlds.

Ahmad ibn ʻAbd Al-Raziq Al-Dawish

(Part No. 1; Page No. 5)

The meaning of Tawhid-ul-Rububiyyah and Tawhid-ul-Uluhiyyah

(Part No. 1; Page No. 6)

(Part No. 1; Page No. 7)

The first question of Fatwa no. 11843

Q 1: What is the meaning of Tawhid-ul-Rububiyyah and Tawhid-ul-Uluhiyyah?

A: The meaning of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) is the ascription of all Acts of Allah (Glorified and Exalted be He) to none but Him Alone, such as: creation, bringing into being, providing sustenance, giving life, and causing death.

The meaning of Tawhid-ul-Uluhiyyah (Oneness of Worship) is the dedication of all acts of the servants to none but Allah Alone, such as: Du`a' (supplication), asking help, seeking refuge, fear, hope, reliance and all other forms of `Ibadah (worship).

May Allah grant us success. May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16950

Q: I entered into a long discussion with a Muslim brother about who created evil. I told him that it is Allah (Exalted be He) who created evil as well as good, Jannah (Paradise) as well as Hellfire, and the believer as well as the Kafir (disbeliever). However, the Muslim brother said that evil is from man and that Allah (Exalted be He) creates only what is good and beneficial. He wondered how Allah (Exalted be He) creates evil and then punishes us when we commit it. I answered him that Allah (Exalted be He) enjoins what is good and forbids what is evil. There is a difference between creating and enjoining; Allah (Exalted be He) created Hellfire, but He forbids us from it. However, each one of us sticks to his opinion.

Allah (Glorified and Exalted be He) says, (And of knowledge, you (mankind) have been given only a little.) I know that I have only a little knowledge. Therefore, I argued with him, convinced of my little knowledge. Although my Muslim brother is more knowledgeable in religious affairs than me, he could not convince me, and I could not convince him. I know that my opinion is right and may be wrong and his is wrong and may be right. I know also that Allah (Exalted be He) forbids us to engage in argument without knowledge. Therefore, I write this letter to Your Eminence to enlighten me. May Allah guide you!

I ask Allah (Glorified and Exalted be He) to guide us to the right and truth; verily, He is the All-Hearer, the All-Knower. And our last call is "Praise be to Allah, the Lord of the Worlds." I extend my best regards and deep appreciation to Your Eminence, in advance, for clarifying the relevant Islamic ruling. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The basic ruling is that Allah (Exalted be He) has created all things in general. He (Exalted be He) says, (Allâh is the Creator of all things) And: ("While Allâh has created you and what you make!")

allah (Exalted be He) has created good and He enjoins and loves it, and He has created evil and He prohibits and dislikes it. There is a huge difference between Allah's creation of things and His will and between loving and enjoining them and being pleased and satisfied with them. Allah (Exalted be He) says, (If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.) He

(Exalted be He) also says, (and Allâh likes not mischief.)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20164

Q: It is known that Allah (Glorified and Exalted be He) created the heavens and the earth in sixth days. This is proven in the Qur'an and the Sunnah. However, there is a Hadith recorded in Sahih Muslim mentioning that the heavens, the earth, and Adam were created in seven days. How do we reconcile the Hadith recorded in Sahih Muslim and the Ayah? Please, explain.

May Allah reward you!

A: It is authentically proven that Allah created the heavens and the earth and all that is between them in six days. Allah (Exalted be He) states, ﴾Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿

He (Exalted be He) also states, ﴾Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty).﴿ and ﴾And indeed We created the heavens and the earth and all between them in six Days﴿ etc.

The days are: Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. Nothing was created on Saturday for it is the seventh day and Sabt (Saturday) means interruption. The authentic reports indicate that Allah created the heavens and the earth and that is between them in six days. As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him), ﴾Allah created the Earth on Saturday, He created the mountains on Sunday, He created the trees on Monday, He created the things entailing labor on Tuesday, He created light on Wednesday, He spread out the animals on Thursday, and He created Adam (peace be upon him) after `Asr on Friday. It is the last of creation in the last hour of the day, between `Asr and the night.﴿ It is recorded by Imam Ahmad, Al-Nasa'y, and Muslim according to more than one narration. Al-Bukhari and more than one of the Imams of Hadith said that the Hadith of Abu Hurayrah on the authority of Ka`b Al-Ahbar is not Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). However, some narrators related it to the Prophet (peace be upon him). Therefore, it is Hadith Maqtu` (a Hadith narrated from a Follower; the generation after the Prophet's Companions) and does not contradict the Ayahs and the authentic Hadith. Accordingly, such a Hadith cannot be used as evidence. Thus, the ambiguity is resolved and both can be reconciled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

The first and second questions of Fatwa no. 19147

Q 1: Is it correct to say: "If the Prophet

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(peace be upon him) had not been there, Arabs would have been in continuous Jahiliyyah (pre-Islamic ignorance)"?

A: The correct phrase to be said in this regard is: "If Allah did not guide Arabs by sending the Prophet (peace be upon him)..." or "If Allah did not send the Prophet (peace be upon him)..." This is because Muslims have to avoid words that may contradict their `Aqidah (creed) in any way.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: As La ilaha illa Allah means that there is no true deity but Allah; is it thus permissible to say: la Ghaliba Illa Allah (No one has full power and control but Allah)?

A: It is permissible to use such a phrase because its meaning is correct and implies Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship). However, it is not permissible for the concerned phrase to be considered explanatory for La ilaha illa Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18252

Q 2: What is the ruling on saying: "You have a Lord and I have a Lord"? What is the Kaffarah (expiation) that has to be made for saying so?

A: A Muslim has to say: "Allah is our Lord and your Lord" just as the Glorious Qur'an teaches. A person may thus say, for example: "Allah is my Lord and your Lord." However, it is not permissible to say the phrase which is mentioned in the question as it gives the false impression that there is more than one Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The third question of Fatwa no. 18885

Q 3: We had a discussion with a Christian man, and among the questions that he asked us was the following: Can Allah (Glorified and Exalted be He) create an Ilah (god) like Himself? I could not answer this question.

We hope that you will provide an answer to this question.

A: Allah (Glorified be He) says in His Glorious Book (what means): ﴾No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!﴿ Allah in this Ayah (Qur'anic verse) explains the impossibility of there being another god, as it would necessarily beget and entail the following perils:

First peril: Allah explains by His Saying: ﴾(If there had been many gods), then each god would have taken away what he had created﴿ i.e. each god would have exclusive control over whatever he had created, would overpower it and would try to make his sovereignty overcome that of the others gods, which would lead to reciprocal claiming, combating and defeating! Indeed, high Exalted is Allah above all that.

Second peril: Gods would struggle against one another, each wanting superiority over the others, fighting to seize what they possess, to conquer them and to take their kingdom, where the strong would destroy the weak. As Allah (Exalted be He) says: ﴾and some would have tried to overcome others!﴿ Exalted is Allah and high above the great falsehood that the wrongdoers say! **Third peril:** There would be corruption of both of the heavens and earth along with all that is in between them

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of creation, as Allah (Exalted be He) says: ﴾Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!﴿ The assumption that there could be another god with Allah would entail that each has an absolute power of disposition, which would incur conflicts and disagreements between them, which would in turn bring about the ruin of the earth and heavens and whatever is in them. Indeed, high Exalted is Allah above all that!

It is not permissible for Muslims, especially those who lack knowledge and understanding, to enter into discussions and arguments with skeptic and misguided people. Indulging in such debates, without having sufficient knowledge could spark off doubts within themselves. A Muslim's inability to answer or offer their opponents a strong position will make them appear to hold weak views that they cannot prove.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20823

Q: Please give me your Shari`ah-based opinion regarding the poem of "this is Predestination" which reads:

(Part No. 1; Page No. 14)

This is Predestination that stabs whomever it wills
With the spear of age which is sent by trials
It hits a person in the jugular vein sometimes
They are thus killed and stained with blood
This is Predestination that we all know
That heavens destroy on earth
It has an influence on the heart
Thus a person kneels helpless and continues weeping
This is Predestination that if pleased with us
It gives us fresh water and every increase
But if not it is unconcerned
That sky is barren and dry

Is it permissible for the poem mentioned above to be published in a school magazine which is distributed amongst primary school pupils?

Provide us with your beneficial answer please. May Allah reward you with the best!

A: The words of this poem are not permissible, as they ascribe Allah's acts to Predestination while it is Wajib (obligatory) to ascribe all matters to allah the Sole Determiner of Predestination. A Muslim must also be content with Predestination, call themselves to account, and repent from sins which are the reason for punishment. Allah (Exalted be He) states, ﴾And whatever of misfortune befalls you, it is because of what your hands have earned.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

(Part No. 1; Page No. 15)

Evolution

Darwinian theory

The first question of Fatwa no. 2872

Q 1: We studied something about the theory of Evolution and all that relates to creation as this forms part of our educational curriculum. The more I read on this subject, the more I become convinced that Allah is the Only One Who created this universe and all that it contains. Nevertheless, I was greatly astonished to come across a book written by a Muslim author approving the theory of Evolution and supporting it by the Qur'an! Moreover, one of my Muslim teachers asked me: "Since Islam forbids a man to marry to his sister; how could brothers and sisters amongst the offspring of Adam and Eve get married to each other?

A: The theory of Evolution which is renowned as the theory of Darwin contradicts the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). There are thus proofs from the Qur'an and authentic Sunnah stating that Allah (Exalted be He) created Adam from soil then created Eve from Adam.

regarding the fact that Adam (peace be upon him) married his sons to his daughters, this is something that he did according to the law that Allah commanded him to follow which we do not have any right to argue with. Anyway, as far the Shari`ah (Islamic law) that was sent to Prophet Muhammad (peace be upon him) is concerned; Allah makes it Haram (prohibited) for a man to marry his sister along with other well-established categories of women that a man is not allowed to marry. Besides, since Allah

(Part No. 1; Page No. 16)

(Glorified and Exalted be He) says, ﴾To each among you, We have prescribed a law and a clear way.﴿ while mentioning the laws of Tawrah (Torah), Injil (Gospel), and Qur'an; the same applies for Adam (peace be upon him) i.e. he had a specific law that he followed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8139

Q 3: What is the reality of man's origin? Is it true that the "ancient man" who lived on earth millions of years ago had a tail? How can we refute the claim of some western scientists on this issue?

A: The claim that man evolved from an ape is falsehood that conflicts with religious texts [which prove otherwise, trans.]. It is a fact that the father of humanity is Adam (peace be upon him), who was created from clay.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 1; Page No. 17)

Tawhid-ul-Uluhiyyah

(Part No. 1; Page No. 18)

(Part No. 1; Page No. 19)

Unity of worship

Fatwa no. 16085

Q: On reading books on Tawhid (belief in the oneness of Allah), I find sections as follow:

1. Al-Tawhid Al-`Ilmy Al-Khabary

2. Al-Tawhid Al-Irady Al-Talaby

What is the meaning of "Al-Irady" in the second section? Does it refer to what Allah wants from His servant as regards His Shari`ah (Law) and legal rulings? Or does it refer to what a servant wants from his Lord, i.e. that he wants none but Allah? What does the "Divine Will" refer to?

Also, what does the word "Al-Talaby" refer to? Does it mean that a servant should exclusively call on Allah and not associate anything or anyone with Him?

In some books, the second section is named "Tawhid Al-Qasd wa Al-Iradah"; what does the word "Qasd" mean? Does it mean that a servant should be directed solely to Allah? I would be grateful if you could elaborate these points. May Allah bless you for it!

A: What is meant by al-Tawhid al-Talaby al-Irady is that a servant singles out Allah (Exalted be He) for acts of worship such as Salah (Prayer), Sawm (Fast), sacrifice, vows, supplication and other acts of worship. This type of Tawhid is known as Tawhid of worship, acting upon the Saying of Allah (Exalted be He),

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(Worship Allâh and join none with Him (in worship)) Allah (Glorified be He) also says, (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) This is the meaning of the word of Tawhid "La Ilaha illa Allah (there is no deity but Allah)." That is why the word Tawhid was denied by the Mushriks [of Arabia, trans.] when the Prophet (peace be upon him) asked them to testify that there is no deity but Allah, but they said as mentioned in the Glorious Qur'an, ("Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!") The Will of Allah (Exalted be He) is one of His Attributes that are proper for Him. Divine Will is of two types:

A: A cosmetic will: It is like Allah's Will to create the heavens and the earth, supply provision for all creatures and fix life spans for them. This is because Allah (Exalted be He) does what He intends and wills. Whatever He intends and wills, must happen. Allay (Glorified be He) says, ﴿Verily, your Lord is the Doer of whatsoever He intends (or wills).﴾

B: A Shari`ah-based will: It is Allah's Will with regard to His servants that they worship Him Alone and join no one with Him in worship. A servant may realize the purpose of His Will. Also, he may be unable to realize the purpose of His Will according to wisdom fixed by Allah (Glorified be He) as referred to in the Saying of Allah (Exalted be He), ﴿Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The thirty-third question of Fatwa no. 18612

Q: We would be grateful if you could elaborate the meaning of "the fundamentals of religion" in particular.

A: The meaning of "the fundamentals of religion" differs from one context to another. The term sometimes refers to the pillars of Islam and Iman (Faith). Sometimes it means the principles of creed. It may also refer to the rulings of Islam whose violation will make a Muslim liable to punishment and ignorance of which will not be an excuse to cancel it such as the prohibition of adultery and drinking alcohol. This definition differs according to the different opinions of scholars. There is no unction with regard to such definitions. What concerns a Muslim is that he must act upon the ordinances of Allah (Exalted be He) and shun the forbidden things by following Allah's Purified Shari`ah (Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18330

Q: We hear some people saying, "Ya Ilahi Anta Jahy (meaning, O my Lord, You are [the source of] my honor)". What is the ruling on uttering such a statement? Is it legally forbidden as its apparent meaning, Allah knows best, implies that one should not utter it? Until we receive your reply, is such statement legally forbidden? We would be grateful if you could elaborate this point. May Allah preserve you for you comprehensive replies!

A: It is not permissible for a Muslim to use such a statement in supplication, as such a statement is neither mentioned in the Qur'an nor in the Prophetic Sunnah. Also, "source of honor" is not an attribute of Allah (Exalted be He). It is probable that such an attribute means intention and fulfillment of needs, which is literally wrong, even the meaning is correct. It is also probable that such an attribute denotes granting Shafa`ah (intercession), which is wrong both literally and semantically.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18391

Q 2: Most people in our communities introduce new practices in the religion. If we prevent them from doing so by showing them the religious texts explaining such points, they cite as evidence the Prophetic Hadith in which the Prophet (may peace be upon him) said, (Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it (until the Day of the Resurrection).) **What is the ruling on this point?**

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A: What is meant by a good practice is not the invention of a new religion, but it refers to the revival of the abandoned practices of the Prophet (peace be upon him) so that other people can imitate him. The same applies to evil practices. This Hadith is general as it handles the question of reviving the traditions of the Prophet (peace be upon him) both during the era of the Prophet (peace be upon him) or after it until the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 21166

Q 4: If Muslims have the right to call others to Islam, why do non-Muslims not have the right to call others to their religions?

A: calling people to Islam and to worship none but Allah (Exalted be He) is the mission of Allah's Messengers and the Muslims coming after them. The Muslims after the mission of Prophet Muhammad (peace be upon him) undertake this task, as they are those who follow the revelation sent down by Allah (Exalted be He). That is why they call people to the right path as a way to worship Allah (Exalted be He) and to follow the footsteps of their Prophet Muhammad (peace be upon him) and the preceding prophets (peace be upon them). Furthermore, the practice of calling people to Islam is a mercy for all creatures and sympathy for them regarding the chastisement set by Allah (Exalted be He) for the disobedient. Also, calling people to Islam signifies the establishment of the call which is dear to Allah (Exalted be He) to leave its opponents with no excuse of ignorance. As for non-Muslims, whatever their religions and beliefs are, it is not permissible for them to call people to their false and corrupt religions. This is because the one who follows the right path

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is in no need to follow corrupt religions. Moreover, it is not permissible for Muslims to allow the followers of corrupt religions to call people to their false religions. This is because calling people to disbelief means abolishing Islam, denying the Qur'an and the Prophethood of Muhammad (may peace be upon him), and approving of the worship of crosses, idols, fire and others false deities along with Allah, may He be Glorified and Exalted above such falsehoods. It is not acceptable to permit the call to the worship of Allah alone and the worship of other deities at the same time; the call to belief in Allah and His Messenger and the denial of Allah and His Messenger at the same time; or the call to hate the disbelievers and their traditions and the call to love and be loyal to the disbelievers and their traditions at the same time. This is not acceptable at all.

Permanent Committee for Scholarly Research and Ifta'

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Q 5: Since it is not permissible for non-Muslims to call people to their religions, is this practice not in opposition with the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, ﴾There is no compulsion in religion.﴿ ?

A: Well, it is not permissible for non-Muslims to call Muslims to their false religions, as stated in the reply to the previous question. This does not oppose the Saying of Allah (Exalted be He), ﴾There is no compulsion in religion.﴿ It is shown in this Qur'anic Ayah that since the religion of Islam is perfect with regard to its proof, evidence and its clear Ayahs, and since it is the religion of reason and knowledge; the religion of nature and wisdom; the religion of righteousness and reform, and the religion of right and guidance, it is in no need

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to be spread through compulsion. This is because a person is forced to do something which the hearts loathe; something that opposes truth and right or something whose proof and signs are not clear. However, anyone who embraces Islam then abandons it out of stubbornness and haughtiness after the right path has become distinct from the wrong path for him, there will be no excuse for him to reject it. This was said by Ibn Kathir (may Allah be Merciful with him) in the explanation of the Ayah mentioned above, "Muslims should not compel anyone to adopt Islam as it is a clear religion with clear proof and evidence. Thus, Islam is a religion that does not need people to be compelled in order for them to embrace it. Anyone who Allah (Exalted be He) guides to Islam and grants sound insight will adopt it without hesitation. On the other hand, for those who Allah (Exalted be He) allows to go astray and seals their hearing and heart, it will be useless to compel them to embrace Islam."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20966

Q: What is your reply to philosophers who give reason preference over religious texts?

A: The function of reason with regard to the Noble Qur'an and the Prophetic Sunnah is to understand and accept them. Reason has no role in religion except for this. There are a lot of religious texts that make it obligatory for Muslims to follow the Noble Qur'an and the Prophetic Sunnah. Also, such texts warn Muslims against

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offering any opinions or suggestions that may oppose what is mentioned in the Qur'an and the Prophetic Sunnah. Allah (Exalted be He) says, ﴿O you who believe! Make not (a decision) in advance before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.﴾ He (Glorified be He) says, ﴿[Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!﴾ Also, Allah (Glorified and Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ He (Glorified and Exalted be He) says, ﴿"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴾ Allah (Glorified and Exalted be He) also says, ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ He (Exalted be He) says, ﴿When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴾ There are other Qur'anic Ayahs that order Muslims to follow the revelation sent down from Allah (Exalted be He) and warn against following one's personal desires

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and all that is dictated by reason deviating from the right path.

Thus, it is not permissible for a person to be fooled by his reason whatever comprehensive understanding and thought he might have; that he takes his reason as a fundamental and the transmitted texts of the Qur'an and the Sunnah as a branch, accepting what is in agreement with reason and rejecting or distorting all that is in disagreement with it. This implies an accusation of the Divine Shari`ah (Law). Also, it undermines the fundamentals and pillars of the Shari`ah, as there are different reasons, natures, and thoughts, and people hardly agree on anything with the exception of necessities and the things that are perceptible through the senses. If the reality is as mentioned, which of all these reasons can be adopted as a fundamental to which people refer when differing on a case and to understand the transmitted texts of the Shari`ah?

What a wise opinion was said by Shaykh-ul-Islam, Ibn Taymiyyah (may Allah be Merciful with him), "People should know that nothing related to direct reason or the authentic transmitted texts makes it obligatory to oppose the method of the Salaf (righteous predecessors). Those who oppose the Qur'an and the Prophetic Sunnah and the Salaf of this Ummah (nation based on one creed) are in a confused state in which they can not differentiate between right and wrong. Anyone who denies Ru'yah (seeing Allah), claims that reason regards such an act as impossible. Thus, he needs to have another Ta'wil (allegorical interpretation) for the word "Ru'yah". Also, those who regard it as impossible for Allah (Exalted be He) to have Knowledge and Might and to have uncreated speech, say that reason regards such matters as impossible, so they resort to Ta'wil. Moreover, those who deny the resurrection of bodies and real eating and drinking in Paradise claim that reason regards such matters as impossible, so they resort to Ta'wil. Also, those who claim that Allah (Exalted be He) is not seated on the Throne, claim that reason regards it as impossible, thus, they resort to Ta'wil.

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The evidence on the corruption of opinions offered by those people is that none of them has a fixed rule regarding what is considered impossible by reason. Some of them claim that reason regards as permissible or obligatory what is regarded as impossible by others. So, which of these can be adopted in terms of considering the Qur'an and the Prophetic Sunnah? As said by Imam Malik Ibn Anas (may Allah be pleased with him), "How foolish we are to abandon what is revealed to Muhammad (may peace be upon him) through Jibril (Gabriel) (peace be upon him) when a person excels others in argument comes to us!"

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21008

Q: Is it permissible to say that the Companions differed on matters of `Aqidah (creed) such as the Prophet's (peace be upon him) seeing his Lord on the night of the Mi`raj (Ascension to Heaven) and the dead person hearing the living persons? Do such matters constitute part of the `Aqidah?

A: There was no difference or disagreement among the Companions or those following them from among Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) with regard to the Islamic `Aqidah. This is because they all believed in what is mentioned in the Qur'an and the Prophetic Sunnah. Moreover, they never introduced new practices into the religion. This was the reason for their unity and agreement on the same beliefs and the same method, acting upon Allah's Saying, (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves)

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One of these beliefs is the belief that the believers will see their Lord on the Day of Resurrection, as all agree on this belief as is proven by the reported proof from the Qur'an and the Prophetic Sunnah. They never differed on such belief.

As for the difference and disagreement on the question whether the Prophet (peace be upon him) saw his Lord on the night of the Mi`raj with his physical eyes or not, there is a disagreement on a particular event in this life, not a disagreement on seeing Allah (Exalted be He) on the Day of Resurrection. The majority of scholars are of the opinion that the Prophet (peace be upon him) saw his Lord with his insight, not with his eyes. This is because when the Prophet (peace be upon him) was asked about this point, he said, ("Light, how could I see Him.") Thus, the Prophet (peace be upon him) negated seeing his Lord in this situation out of the light which prevented him from seeing his Lord. Also, scholars unanimously agree that no one can see his Lord in the life of this world, as mentioned in the Prophetic Hadith, where the Prophet (peace be upon him) said, (No one of you shall see his Lord until he dies.) (Related by Muslim). It is worth mentioning that our Prophet Muhammad (peace be upon him) is excluded from this rule, as he saw his Lord, but not in this way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20096

An important Fatwa by the Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia on warning against the methods of Christianization

All praise be to Allah, the Lord of the worlds! May peace and blessings be upon the one who was sent as a mercy for all people, the last of all the prophets and messengers, our Prophet and Messenger Muhammad, and upon his family, Companions and those who follow their right path until the Day of Recompense! To proceed;

It is clear for all Muslims whom Allah (Exalted be He) granted deep insight that disbelievers including the Jews, the Christians and others hate Muslims. Also, they unite their forces against the Muslims to lead them to destruction and cause confusion in their religion, which is the religion of truth with which Allah (Exalted be He) sent His Prophet and Messenger Muhammad to all people. It is worth mentioning that disbelievers adopt different means to resist Islam and to mislead Muslims, preoccupy their minds and plot against them. It is clear in the present time that the disbelievers' calls, societies and missions are working energetically and their danger is increasing. One such misleading means is the practice of sending a publication entitled: (Institute of the People of the Book in the State of South Africa), which is sent to individuals, establishments and societies by mail in Arabia, from where Islam rose. This publication offers educational programs through correspondence and a free subscription card for some books such as the Torah,

the Psalms, and the Gospel. There are quotes from these books on the subscription card.

However, it is good news for Muslims that there is a denial of this organized intellectual invasion and a warning against all means of this invasion. One of the favorable attitudes against this invasion is that many letters and calls have been sent to the Permanent Committee for Scholarly Research and Ifta' asking for the issuing of a statement that resists these publications and warns against the danger of these calls on Muslims.

With Allah's guidance, it can be said:

Since the advent of Islam, the enemies of Islam with their different beliefs and creeds, have plotted against Islam. They have also acted cunningly against the followers of Islam to lead Muslims out of the light of Islam to the darkness of disbelief, to undermine the Muslim community, and to weaken the influence of Islam on the souls of man. This is emphasized in the Qur'an, as Allah (Exalted be He) says, ﴿Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord.﴾ Allah (Glorified be He) says, ﴿Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴾ He

(Glorified and Exalted be He) says, ﴾O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴿

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Of the severest enemies of this religion are the Christians who are full of hatred against Islam and who do their best to resist the spread of Islam all over the world. They attack Islam and Muslims in their homelands, particularly in the state of weakness that is spreading in the Muslim world these days. Undoubtedly, the purpose of this attack is to shake the Muslims' beliefs and to cause Muslims to doubt their religion, as a step to lead them out of Islam and attract them to embrace Christianity through what is wrongly known as "Missionary Activity", which is nothing but a call to idolatry in the name of the distorted form of Christianity, for which Allah (Exalted be He) has sent down no authority and which `Eisa (Jesus), Allah's prophet, is innocent of.

As known, the Christians have spent a lot of money and exerted much effort to realize this target of leading all people in general and the Muslims in particular to Christianity, but their conditions are as stated in the Qur'an when Allah (Glorified be He) says, ﴾Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴿ In addition, to realize this target, they have held many conferences; both

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regional and international, where missionaries meet to exchange opinions and suggestions about the best means and the most important results. They lay down plans and programs to realize this purpose. The means they adopt to realize their targets include:

Sending Christianization missions to Muslim countries and calling people to Christianity through distributing publications including books and pamphlets that explain Christianity and offer various translations of the Gospel as well as other publications that draw people to have doubts about Islam, attack Islam and distort it before the whole world.

They then resorted to hidden and indirect means of Christianization, the most dangerous of which is:

Offering medical treatment and health care to people. The need of medical treatment and the spread of epidemics and fatal diseases in Muslim countries have made such means of Christianization very influential, especially at a time when it is rare, and sometimes impossible, to find Muslim physicians in some Muslim countries.

Also, one of the means of Christianization is through offering educational services either through establishing Christian schools and universities directly or inaugurating schools with apparently deep educational purposes but hidden Christian purposes, a matter that leads some Muslims to allow their children to join these schools, hoping that

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their children will learn foreign languages or other specific subjects. They pay no attention to the opportunity they give to the Christians when they send their children to the Christians. It is worth mentioning that these boys and girls still have empty minds and are ready to receive whatever they are taught.

Also, one of their means of Christianization is the mass media through the stations transmitting their material to the Muslim world in addition to the numerous satellite channels throughout the past years. There are also newspapers, magazines, and publications issued in large numbers for this

purpose. These visual and audio mass media help in Christianization through:

A. Calling to Christianity through displaying its feigned advantages, mercy and sympathy with the whole world

B. Drawing Muslims to have doubts about their religion, rituals and religious relationships

C. Spreading nakedness and dissolution and arousing sexual lusts with the purpose of undermining people's morals and turning people into worshippers of their lusts. Consequently, it will be easy for the Christians to call such dissolute people to anything, even to apostasy from the religion of Islam, may Allah forbid, after

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the light of faith disappears from their hearts and their religious conscience ceases to exist.

There are other means of Christianization which can be easily monitored by those who meditate on the condition of the Muslim world, but we will leave them aside, as our discussion is for warning, not for restriction. However, the reality is as mentioned in the Qur'an when Allah (Glorified and Exalted be He) says, ﴾they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴿ Also, Allah (Glorified be He) says, ﴾They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).﴿

These are the plots adopted by the Christianizers to mislead Muslims. What should we do to resist these attempts? How can we face these fierce attacks on Islam and Muslims? There can be no doubt that there is a common responsibility among all Muslims; individuals and groups, governments and peoples to stop this poisonous religious invasion that targets all individuals of the Muslim nation; old and young, males and females. Allah Alone is Sufficient for us and He is the Disposer of all our affairs.

Agreeing that there are different Shari`ah-based measures to be taken according to each attempt of Christianization, the following measures

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can be taken in general:

1. Instilling the Islamic `Aqidah (creed) in the Muslims' souls through educational curriculums and pedagogy programs in general, taking into consideration the importance of instilling it in the hearts of the children in particular, in schools and in governmental and non-governmental educational establishments

2. Spreading sound religious awareness among the different classes of the Muslim community and charging the hearts with the feeling of zeal for the religion of Islam and its sacred things

3. Drawing people's attention to the means through which Christianization finds its way into the Muslim community such as movies, publications, magazines and other means and how to stop them from entering the Muslim community as well as punishing all those who contradict these measure with deterring punishments

4. Getting people acquainted with the dangers of Christianization as well as the means and methods adopted by the Christianizers so that people can avoid them

5. Paying attention to all the basic needs of the Muslims such as health care and educational services in particular, as it has been proven that those two needs are the most dangerous ways through which the Christians enter the hearts and minds of the Muslims

6. Every Muslim should adhere to his religion and `Aqidah wherever he lives and regardless of his surrounding conditions. Also, a Muslim should establish the rituals of Islam and enjoin those whom he cares for to establish these rituals as much as he can. In addition, one should provide one's family with the religious fuel through which they can resist any invasion

that targets their `Aqidah and morals.

7. No Muslim should travel to any of the countries of disbelief except for a dire need such as receiving medical treatment or learning a necessary science which is not available in Muslim countries, taking into account the importance of being supplied with the religious knowledge needed to face the doubts aroused against Islam and Muslims.

8. Activating social solidarity and cooperation among Muslims so that the rich can care for the rights of the poor and help in establishing useful projects to meet the needs of the Muslims not to allow the Christians to make use of the Muslims' needs and poverty to practice Christianization

Finally, we ask Allah by His Sublime Names and Exalted Attributes to unite all Muslims, gather their hearts, reconcile them, guide them to the path of peace, protect them against the plots of their enemies, safeguard them from their evils, make them shun all vile deeds and trials; both what is apparent and what is hidden, as He is really the Most Merciful of all those having mercy!

Oh Allah! Whoever targets Islam and Muslims with evil, let him be preoccupied with his own affairs, make his plots against his own self, and inflict him with the calamity of evil, as You are Able to do all things!

﴾Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!﴿ , ﴾And peace be on the Messengers!﴿ , ﴾And all the praises and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).﴿

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The first and second questions of Fatwa no. 18439

Q 1: What is the difference between Islam and Christianity?

A: Islam is the religion of monotheism, with which Allah (Exalted be He) sent Prophet Muhammad (peace be upon him). Allah (Glorified be He) has made it obligatory for the Jinn (creatures created from fire) and the human beings to embrace Islam. Allay (Exalted be He) says, ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

Christianity is principally the religion with which Allah (Exalted be He) sent His prophet and messenger `Eisa (Jesus) (peace be upon him). It is principally a call to monotheism to which all the prophets and messengers called, but the Christians distorted their religion and joined other deities with Allah (Exalted be He) and claimed that Allah (Exalted be He) has a wife and a child, Allah is Exalted above such things. Allah (Exalted be He) says, ﴿And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴾ ﴿Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.'﴾ When Allah (Exalted be He) sent Muhammad (peace be upon him) with the religion of Islam, He ordered everyone to follow the new religion as it abrogates all those that preceded it, so anyone who does not follow it is a Kafir (disbeliever)

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in Allah (Glorified and Exalted be He). In Surah Al-A`raf, Allah (Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى ا لله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى ا لله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴾ He (Exalted be He) also says, ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ Allah (Exalted be He) says, ﴿And We have sent you (O Muhammad صلى ا لله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴾ He (Exalted be He) also says, ﴿Truly, the religion with Allâh is Islâm.﴾ Allah (Exalted be He) says, ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ He (Exalted be He) also says, ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾

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Q 2: Religions are usually named after their prophets, but Islam does not follow such rule, so what is the meaning of the word "Islam"?

A: Islam is submission to Allah through Tawhid (belief in the Oneness of Allah/ monotheism),

resignation to Him through obedience, and disavowal of Shirk (associating others with Allah in His Divinity or worship) and its people.

No religion is known to be named after its prophet with the exception of the religion of the Christians, It was named after Christ, the son of Maryam (Mary), peace be upon them, after the religion had been distorted. This name is totally wrong. But every religion can be attributed to its prophet; we can say: "The religion of Musa (Moses, peace be upon him), the religion of `Eisa (Jesus, peace be upon him) and the religion of Muhammad (peace be upon him)," in the same way we can say: "Islam is the religion of such and such a person" and so on.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Calling for help

The second question of Fatwa no. 11057

Q 2: When a person removes a tooth, he throws it into the sun and says, "Oh Sun! This is the tooth of a donkey, give me the tooth of a deer!"

A: invoking the sun and appealing to it is a kind of major Shirk (associating others with Allah in His Divinity or worship). What is mentioned in the question is a type of such major Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13975

Q: Respected shaykh, we would be grateful if you could give us the ruling on the utterance of the words mentioned below and the following figures, as I found an amulet with my brother's wife, which her mother gave her to wear as a charm against fear. If you have any observations about its use,

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please elaborate on them from all aspects. The words written on the amulet are: (Supplication against fear: Oh fear! Leave this person's body by the honor of our mother, Hawwa' (Eve) and our father, Adam) .

Give us the ruling on this, may Allah bless you for it!

A: It is not permissible for a Muslim to utter such a supplication or to wear it as a charm against fear, as such a practice is a sort of Shirk (associating others with Allah in His Divinity or worship). Also, it is not permissible for a Muslim to invoke by the honor of Hawwa' or Adam. A Muslim has to supplicate to Allah (Glorified be He) Alone. Allah (Exalted be He) says, ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ It was authentically reported that the Prophet (may peace be upon him) said, ﴿If you need assistance, supplicate to Allah Alone for help; and if you beg, beg of Allah Alone.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Appealing to others, not to Allah for Help

Fatwa no. 11775

Q: What is the ruling of Islam on a person relating that one night he was late, and he found no means of transport to take him home? He was standing near a grocer who told him that there were no longer any means of transport to take home. Upon that the man said, "Oh Joseph!" There came a deluxe car driven by a veiled person. The car stopped beside that person who appealed to Joseph for help. The grocer was astonished with what happened and tried to find out who the driver was, but he could not. The man who appealed to Joseph for help got into the car and they drove away. Some people think that such a person is a righteous person, but others see that such a situation is a type of superstition and a devilish trick.

We would be grateful if you could elaborate on this, may Allah reward you with the best!

A: Such a practice is a type of appealing to another for help and not to allah, the Exalted; so it is regarded as a kind of Shirk (associating others in worship with Allah).

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The second question of Fatwa no. 15398

Q 2: In the country where I live, a woman who

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does not become pregnant a few months after marriage is taken to the graves or to the slaughterhouse to hasten pregnancy, as they believe that such a woman is Mayshuhurah (meaning, she is under a spell out of another woman's entering upon her without permission). What is the ruling of Islam on such a practice?

A: It is not permissible for a barren woman to visit the graves aiming to become pregnant. This is because such a practice is a sort of appealing to the dead for help. There can be no doubt that appealing to the dead for help is a sort of major Shirk (associating others in worship with Allah) and a false belief. The only one a woman may appeal to in order to become pregnant and for other needs is Allah Alone. This is because Allay (Exalted be He) says, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ Allah (Exalted be He) also says, ﴾so invoke not anyone along with Allâh.﴿ Also, it is not permissible to slaughter cows aiming for a woman to become pregnant, as this is a sacrifice for other than Allah. Such a practice is a sort of major Shirk (associating others in worship with Allah) in case it is used to seek the satisfaction of the Jinn (creatures created from fire) and other human beings. If it is slaughtered to seek Allah's pleasure for the woman to become pregnant, it will be a Bid`ah (innovation in religion). Anyway, it is not permissible for a Muslim to commit such practices. Moreover, it is obligatory for the person who did such practices to repent and not do them again, with the necessity of warning people against such practices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15852

Q: May Allah reward you with the best, give us the ruling on a religious group in Egypt, named the Group of Abu Al-`Azayim, which call people to follow the so called "the reviving Imam," Muhammad Mady Abu Al-`Azayim with regard to the following points:

1. Supplicating to the dead and appealing to them for help as well as invoking the Prophet (may peace be upon him) and Abu Al-`Azayim in his absence

2. Memorizing and chanting some particular verses of poetry including appeals to and praises of the family of the Prophet (may peace be upon him)

Give us the ruling on this question, may Allah guide you and us to the right path! Are those people regarded as Muslims who can lead us in prayers; whose girls we can marry, and whose food we can eat? Or are they regarded as disbelievers with which we cannot maintain any of the relations or practices mentioned above?

A: Anyone who invokes Allah and appeals to the dead from among the prophets and other righteous people, is a Mushrik (one who associates others with Allah in His Divinity or worship) and such major Shirk (associating others in worship with Allah) draws him out of Islam. Allay (Exalted be He) says, (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) Such a person is named by Allah as a disbeliever. Also, Allah (Exalted be He) says, (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) He (Exalted be He) also says, (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.")

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Allah (Exalted be He) says, (And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.) Allah (Glorified be He) regards them as liars and disbelievers on appealing to others and not to Allah for help even if they claim that they take such helpers as mediators between them and their Lord.

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The second question of Fatwa no. 20940

Q 2: Some people say, "Oh, my father!", "Oh, so-and-so!" and "Oh, Shaykh so-and-so!" appealing to them for help; however we do not know whether they utter such words with the belief that these persons can bring them any benefit or whether they utter these words without belief in anything. It is worth mentioning that they utter these words all the time. My question is: Is the person uttering these words regarded as a Mushrik (associating others in worship with Allah) and practicing major Shirk which draws a Muslim out of the fold of Islam? Please give us the ruling on this question. May Allah bless you for it!

A: If a person says such words to a dead or an absent person

appealing to him for help, this will be considered a form of major Shirk from which the person should repent. This is because appealing to others instead of Allah (Exalted be He) for help with regard to the things none but Allah can do, is regarded as a form of major Shirk.

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The fourth question of Fatwa no. 16099

Q 4: In Nigeria there are some societies that believe in the Qur'an and the Prophetic Sunnah; however, the followers of these societies also have some false beliefs such as the belief in polytheism, fortunetelling, jugglery, magic and other things. It is worth mentioning that these practices are done in some Islamic establishments. What should be done with regard to those people?

A: the meaning of associating partners with Allah (Exalted be He) is to associate idols, righteous people, deceased people, leaders of some religious groups as partners with Him in worship. This practice is regarded as a form of major Shirk (associating others with Allah in His Divinity or worship) which draws a person out of the fold of Islam. This is because Allah (Exalted be He) has ordered His servants to worship none but Him alone and has forbidden them to worship others or to associate partners with Him in worship. Allah (Exalted be He) says, ﴾Worship Allâh and join none with Him (in worship)﴿ He (Exalted be He) also says, ﴾so invoke not anyone along with Allâh.﴿

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In addition, Allah (Glorified be He) rejects the practices of those who associate righteous people as partners with Him in worship, claiming that such righteous people are their intercessors with Allah (Exalted be He) who says, ﴾And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴿ He (Exalted be He) says, ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴿

learning, teaching, and practicing magic is considered a form of Kufr (disbelief) in Allah (Glorified and Exalted be He). Also, learning, teaching and practicing magic draws a person out of the fold of Islam, as Allah (Exalted be He) says, ﴾They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.﴿

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With regard to jugglery, it is a sort of deception and trickery, as said by Allah (Exalted be He) about

the magicians brought by Pharaoh : ﴾their sticks, by their magic, appeared to him as though they moved fast.﴿ Thus, it is regarded as a sort of magic, so the ruling that applies to magic also applies to it.

The Prophet (peace be upon him) regarded magic as a major sin and fortune-telling as a way of claiming to know the Ghayb which none but Allah (Glorified and Exalted be He) knows. Claiming to know the Ghayb is one of the practices that nullify one's Islam. Also, it is not permissible for a Muslim to visit a diviner nor to believe him, as the Prophet (peace be upon him) said, ﴾He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.﴿ (Related by Muslim). In another Prophetic Hadith: ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, then he has disbelieved in what was revealed to Muhammad (may peace be upon him).﴿

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Appealing to the dead for help

The second question of Fatwa no. 16331

Q 2: What is the ruling on those who put some money as charity in vows boxes that are placed inside the domed sepulchers of some righteous deceased persons; the ruling on those who ask for blessings from the deceased persons; the ruling on those who ask for blessings from deceased persons through applying perfume; and the ruling on those who circumambulate the graves of righteous deceased persons to obtain blessings from them? Also, while the music is being played, some people sing some poems including some words such as: "Give me strength, Shaykh `Abdul-Rahim", or "Give me strength, Shaykh Ibrahim"?

A: Tabarruk (seeking blessings) from the dead is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). If they intend to take the deceased as means to obtain blessings from Allah (Exalted be He), it is a path to Shirk.

Making a vow to the deceased is considered an act of major Shirk. This is because vowing is an act of `Ibadah (worship); so anyone who dedicate it to any other than Allah (Exalted be He) is a Mushrik (one who associates others with Allah in His Divinity or worship). Also, it is not permissible to offer Salah (Prayer) behind someone who asks blessings from the graves, makes vows or offers sacrifices to them, or asks for the help of those buried in them as such a person is a Mushrik.

Songs and music are Haram (unlawful), as they are forbidden forms of amusement. If such songs include some words that appeal to the deceased for help and provision, singing these songs is regarded as a form of major Shirk.

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The second question of Fatwa no. 17457

Q 2: some people invoke the dead when visiting the graves of Al-Baqi` and Uhud and throw money there for their sake. What is the ruling on this practice?

A: Invoking the dead and appealing to them for help when visiting their graves is regarded as a form of major Shirk (associating others with Allah in His Divinity or worship) which draws a person out of the religion of Islam. This is because supplication is the highest kind of all acts of worship. Allah (Exalted be He) says, ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Also, throwing money on the graves of the dead and offering sacrifices for their sake is one of the worst types of major Shirk.

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The second question of Fatwa no. 18672

Q 2: It is common in our societies that some people, particularly the elderly,

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that on rising or sitting down they say, "Oh, my parents!" or "Oh, our Prophet" appealing to them for help; is the person who utters such words regarded as a Mushrik (associating others in worship with Allah)? What should be done with those people? May Allah bless you for it!

A: appealing to the Prophet (peace be upon him) or to one's parents for help on rising and sitting down is not permissible, as it is a form of appealing to the dead and the absent persons for help. It is worth mentioning that asking for help is an act of worship for which no one should be appealed to but Allah (Exalted be He), as appealing to other than Allah (Exalted be He) for help is a form of Shirk. Therefore, one should avoid the utterance of such words and enjoin others not to utter them. It is better for a Muslim on rising to say, "Oh, Allah! Help us and make all our affairs easy!" or "Oh, Merciful! Help us and make all our affairs easy!" and so on. This is because it is Allah Alone Who is Able to do all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17998

Q 1: on supplicating in the Qunut (supplication recited while standing after bowing in the last unit of Prayer), the Imam says: "Glory be to You wherever You are!" When he was asked about this supplication, he replied that it is uttered by the angels on praising their Lord. What is your opinion on this matter?

A: The supplication "Glory be to You wherever You are!" is not mentioned in any authentic supplications or formulas of Dhikr (Remembrance of Allah) reported from the Prophet (may peace be upon him). This supplication entails both a real meaning, which is "Glory be to You wherever You are with Your Knowledge" and a false meaning as adopted by those who believe in the Hulul (a Sufi term meaning indwelling).

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Therefore, this supplication should be shunned, as it is known in Allah's Purified Shar` (Laws) that a Muslim should avoid the utterance of supplications that may entail both a real meaning and a false one as a protection of our religion. It is worth mentioning that in the Qur'an and the Prophetic Sunnah there are supplications and formulas of Dhikr that one can say without using fabricated ones. As reported from the Prophetic Sunnah, one can say, "Glory be to my Lord, the Exalted," "Glory be to my Lord, the Greatest," "Glory be to the King and the Holy," and other supplications mentioned in Qur'anic Ayahs (verses) and Prophetic Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 54)

Making a vow to other than Allah

Fatwa no. 11958

Q: I made a vow to offer a sacrificial animal to Shaykh `Abdul-Rahim Al-Qinawy, but a righteous friend of mine met me and told me that it is not permissible for me to do so, as such a practice is regarded as Shirk (associating others with Allah in His Divinity or worship). Thus, I decided to do nothing until I receive a Fatwa on this question from Your Eminence. It is worth mentioning that my sons sold the animal I made a vow to slaughter, but its price is still with me. We would be grateful if you could tell us whether offering sacrificial animals to such dead shaykhs is Haram (prohibited) or not? If such a practice is prohibited, what should we do with regards to the vow? We would be grateful if you could send the reply as soon as possible.

A: It is prohibited to offer a sacrificial animal to the dead shaykh whose name is mentioned above or to other shaykhs, as offering sacrificial animals is an act of `Ibadah (worship) through which a Muslim can get closer to their Lord and offering them to other than Allah is regarded as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is because Allah (Exalted be He) says: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ Allah (Exalted be He) also says: ﴾Say (O Muhammad): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner."﴿ It was authentically reported from `Aly (may Allah be pleased with him) that the Prophet (may peace be upon him) said: ﴾The one who sacrifices for anyone besides Allah is accursed﴿ So, you have to turn to Allah with sincere repentance. Also, you should not fulfill such a vow and give the price of the sacrificial animal to the poor Muslims from among your relatives and others.

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Fatwa no. 12996

Q: A person made a vow to slaughter a sheep or a cow for others besides Allah. It is known that such vow is made for Allah. When this person slaughtered the sheep or cow, he said "In the Name of Allah"; is it permissible for us to eat from the meat of such an animal or not? After mentioning the Name of Allah on slaughtering such an animal, does its meat become pure or impure as he intended to offer it as a sacrificial animal to others besides Allah?

Give us the ruling on this question, may Allah increase you in knowledge!

A: It is prohibited to make a vow to slaughter a sheep or a cow for others besides Allah. Also, a Muslim should not fulfill such a vow, as it is an act of disobedience to Allah. It was authentically reported that the Prophet (may peace be upon him) said: ﴾Anyone who vows to obey Allah should obey Him; and anyone who vows to disobey Allah should not disobey Him.﴿ As for the animal offered as a sacrificial animal to others besides Allah, it is not permissible for a Muslim to eat from its meat even if the Name of Allah is mentioned on slaughtering it, as it was slaughtered for others besides Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sacrifice for others besides Allah

Fatwa no. 14090

Q: my father slaughtered a sacrifice for a shaykh in our village saying that the sacrifice was for Allah's sake but the reward was for the shaykh. I refused to eat from the meat of this sacrifice, but he took an oath that I would eat from it, otherwise he would dismiss me out of the home. What is the ruling of Islam on such a practice?

A: If the sacrifice your father slaughtered was to get nearer to the shaykh to get a particular benefit, even if the Name of Allah was mentioned on slaughtering it or another name was mentioned on slaughtering it, it will not be lawful to you to eat from such sacrifice, as it is slaughtered for others besides Allah.

If the sacrifice was for Allah's sake and the Name of Allah was mentioned on slaughtering it but the reward was for the shaykh or others, you can eat from the meat of this sacrifice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14747

Q: A few years ago, we used to commit an act of Shirk (associating others with Allah in His Divinity or worship) by offering a sacrifice to the dead. Some of us died without repenting from such a practice though they established Salah (Prayer), observed Sawm (Fast) and performed Hajj. Our parents and a lot of

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people died without repenting from such a practice though they did so out of their ignorance.

What is the ruling on this question? As for our dead parents, should we ask Allah's forgiveness for them? Or should we give money as charity for their sake? As for those who are still alive, they have received the Islamic ruling on such a practice, but they refused to act upon it out of ignorance. What is the ruling on these people? Some young men avoid those people and regard them as disbelievers, taking as evidence that those people have received the ruling on such practice, but they refuse to act upon it.

A: First: slaughtering for the dead to get nearer to them and to glorify them is regarded as major Shirk, as a sacrifice must be offered to none but Allah. This is because Allah (Glorified and Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Allah (Exalted be He) says, ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ It was authentically reported that the Prophet (may peace be upon him) said, ﴿May Allah's curse be on anyone who slaughters (a sacrifice) to other than Allah!﴾ It is not permissible to ask Allah's forgiveness for those who died as Mushriks (associating others with Allah in his Divinity or worship) or give money as charity for their sake, as Allah (Glorified and Exalted be He) says, ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾

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Second: As for the surviving people who offer sacrifices for the dead to get closer to them or to glorify them, they should be made aware of the ruling on such practices and should be advised in a nice way so that Allah may guide them to the right path. If they do not act upon such a ruling and insist on offering sacrifices for people other than Allah, they should be given three days to declare their repentance from this major sin. If they do not declare their repentance during the fixed three days, they should be killed as apostates from the religion of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14788

Q: My mother is possessed by Jinn (creatures created from fire); whenever the Jinn show up or disappear, my mother yawns repeatedly. The Jinn ask my mother to wear specific gold jewelry, she does. The Jinn also request that pigeons and hens of specific colors be slaughtered over my mother's head while she is dressed in a white garment then we, not my mother, are to eat from such birds. We then do so and following the instructions of the Jinn we throw the bones in the Nile River. It is worth mentioning that the Jinn command my mother to visit

the Shrines of Sheikh Abu Al-Su`ud, Al-Sayyidah Zaynab, and Al-Husain every Tuesday. When my mother does not comply to these commands, the Jinn cause her to fall ill and she becomes bedridden for long periods of time. What is the ruling on this? Give us a detailed response please! May Allah reward you with all the best!

A: A person who is possessed by Jinn must not comply with their orders and disobey Allah (Exalted be He) or commit any act of Shirk (associating others with Allah in His Divinity or worship). Accordingly, you must not obey the Jinn by slaughtering birds over your mother's head. You must also not eat from them. Rather, you - as well as all other Muslims - have to ask for Allah's help, seek refuge with Him, and commit to His Shari`ah (Islamic law). Muslims must not disobey Allah as disobedience and indulgence in acts of Shirk enable Satan to dominate man. A person thus has to protect themselves by reciting the Qur'an and Shar`i (Islamic legal) supplications. They may recite Surah Al-Fatihah, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, and thrice Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Then a person is to blow in their hands and rub over their face and the surface of their body as much as they can. A person may also recite invocations such as: "I seek the protection of Allah's perfect words against any evil from His creation", "In the Name of Allah with Whose Name nothing on earth or in heaven can do harm. He is All-Hearing, All-Knowing", and "I seek refuge in Allah's perfect words against any Satan, disturbances, or worries, and against any censuring eye." It is important to mention that it is not permissible to visit graves to ask for the Shafa`ah (intercession) of the dead. On the contrary, doing so is Shirk. Cure is only to be sought through Halal (lawful) means for which I advise you to refer to the beneficial books of Al-Kalim Al-Tayyib by Ibn Taymiyah,

Al-Wabil Al-Sayyib by Ibn Al-Qayyim, and Al-Adhkar by Al-Nawawi. Any righteous person may also recite the Ayahs (Qur`anic verses) and authentic Dhikr (Remembrance of Allah) mentioned above and blow on your mother. May Allah grant her immediate recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16072

Q 1: I had an uncle whose father died a long time ago. My uncle says his father would offer Salah and observe Sawm, but he used to slaughter sacrifices for people other than Allah. His father fell ill three months before his death. There was a deep cut in his pubes which caused him to be confined to bed. During those three months, he would not offer Salah. He died at the end of those three months. He did not know that a sick person is not exempt from offering Salah. My uncle wants to know whether it is permissible for him to offer Hajj for the sake of his dead father or not?

A: If the father of your uncle died without repenting from slaughtering for people other than Allah and not praying during his illness, he will be regarded a Mushrik (associating others in worship with Allah in His Divinity or worship) and it will not be permissible to perform Hajj for his father. This is because Allah (Glorified and Exalted be He) says, ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ The Prophet (may peace be upon him) also said, ﴿The step right before becoming a Kafir (disbeliever) and a Mushrik is the abandonment of Salah (prayers).﴾

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Fatwa no. 17485

Q: My two uncles and I lived in the same house for about fifty years. After a period of time, my uncles moved to other new houses. I lived in the house with my family. I bought the shares of my uncles and the house has become my own property.

Respected shaykh, ever since my uncles and my father lived in this house, there had been a sacrifice slaughtered inside the house and its meat would be distributed among the people of the village. My uncles and I do not know who initiated it or the reason for such a sacrifice

except that one year the cattle we possessed were inflicted with some diseases. As a result, one of my uncles went to a soothsayer to find the reason for such an affliction. The soothsayer told him that a sacrifice should be slaughtered inside the house provided that the blood of such a sacrifice was poured down from the second floor onto the first floor where the cattle were kept. Moreover, she told them that they had to

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follow this practice every year. Some years later, I was wandering in a remote region where I met a soothsayer who told me that my family slaughtered a sacrifice in such and such house located in such and such region. She then described some features of the house, a matter that caused me to believe her. She finally told me that I had to slaughter such a sacrifice as in case I did not slaughter it, my family and property might be harmed. Thus, I slaughter such a sacrifice every year in the place she told me about. Please note that this house is no longer inhabited. I am obliged to go to the deserted house to slaughter the sacrifice. My sons advised me that it is not permissible for me as a Muslim to do so, as such a sacrifice is prohibited, but I fear that harm may inflict my children or property due to me not slaughtering such a sacrifice. What should I do now?

A: Such a sacrifice slaughtered in the house mentioned above is a sort of Shirk (associating others in worship with Allah) as it is slaughtered to get closer to the Jinn (creatures created from fire) to avoid their evil. Thus, it is not permissible for you to do such an act. Moreover, you have to turn to Allah with sincere repentance from this practice. You have to be sure that none but Allah (Exalted be He) can benefit or harm a human being. Others can neither benefit nor harm a human being. This is because Allah (Exalted be He) says, ﴾Say: "Tell me then, the things that you invoke besides Allâh ? if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust.)"﴿

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Allah (may He be Exalted and Glorified) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice﴿ , ﴾my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Allah (Exalted be He) says, ﴾Verily, We have granted you (O

Muhammad (صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).》《Therefore turn in prayer to your Lord and sacrifice (to Him only).》 Also, the Prophet (may peace be upon him) said, 《Allah has cursed the one who slaughters (a sacrifice) to anyone other than Allah》 (Related by Muslim in his Sahih (authentic) Book of Hadith from the Hadith reported by `Aly (may Allah be pleased with him).

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The second and third questions of Fatwa no. 17375

Q 2: What is the ruling on slaughtering a sacrifice for a guest since Allah (Exalted be He) says, (and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh) **?**

A: slaughtering a sacrifice for a guest is lawful as long as Allah's Name is mentioned on slaughtering it. The idea that it is offered to others besides Allah is totally wrong, as the slaughterer does not intend to slaughter it to get nearer to the guest, but he slaughters it

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and Allah's Name is mentioned while slaughtering just to offer it as food to the guest. It is like the animal you slaughter to feed your family.

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Q3: Is it permissible to pray behind a person who eats the meat of animals slaughtered for anyone other than allah and yet claims to have pronounced the Name of Allah at the time of slaughtering?

A: Offering Salah behind a person who slaughters animals for anyone other than Allah such as Jinn is not valid, even if he mentions Allah's Name when slaughtering the animals. This is an act of Shirk (associating others with Allah in His Divinity or worship) and this person's Salah is not valid, because he is a Mushrik (one who associates others with Allah in His Divinity or worship) and so is the Salah of any person who slaughters animals for other than Allah (Exalted be He), even if they mention Allah's Name before slaughtering. Allah (Exalted be He) informs us of this in His Statement: ﴾on which Allâh's Name has not been mentioned while slaughtering).﴿ According to the statement of the Prophet (peace be upon him), ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿ This person has slaughtered the animal to draw closer to the Waliy, Jinn or any other being, such as angels, idols and the like.

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The second question of Fatwa no. 18447

Q 2: Is it permissible to eat from the meat of animals slaughtered (in sacrifice) for the sake of any Waliy (pious person) like Abdul-Qadir Al-Jilany or any other person, since such

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banquets are widespread in our country? We would like to know the ruling of Shari`ah (Islamic Law) on them.

A: The animals slaughtered to draw nearer to the Awliya' (pious people), Jinn (creatures created from fire) or Satans; those on which names other than Allah's Name are pronounced upon slaughtering are not permissible to eat, for Allah (Exalted be He) says, ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ And ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ Thus, slaughtering for other than Allah (Exalted be He) is a form of major Shirk (associating others with Allah in His Divinity or worship), such as slaughtering for Shaykh Abdul-Qadir Al-Jilany or Al-Badawy or any other person.

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The first question of Fatwa no. 19769

Q1: It is customary for our fellow Bedouins that when someone builds a new house or buys a new car, he slaughters an animal. It is believed that this will protect the house or the car against destruction or envy. When we advise people, they say it is a charity.

A: It is not permissible to slaughter an animal with such intention. Moreover, if the person slaughters it intending to draw closer to the Jinn to ward off their harm, it will be considered an act of major Shirk (associating others with Allah in His Divinity or worship).

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Allah (Exalted be He) states, ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿

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Fatwa no. 20786

Q: on slaughtering a sacrificial animal, some people turn their sacrifice to the direction of the west. They may also slaughter at places where other people slaughter their sacrifices for other than Allah. Is it permissible for us to eat from the meat of their sacrifices?

A: Slaughtering an animal is an act of worship that must be devoted sincerely for the Sake of Allah Alone. It is not permissible to slaughter an animal for other than Allah, or in places where others slaughter their animals for other than Allah. Therefore, Allah prohibits eating from the meat of the animals slaughtered on Nusub (stone-altars) even if Allah's Name has been mentioned before slaughtering them. Also, Allah forbids the believers to do this, as Nusub were stone-altars round the Ka`bah where the Arabs used to slaughter their animals for other than Allah. Subsequently, it is not permissible for the believer to slaughter animals in the places where other people slaughter theirs for other than Allah. This implies acting like them and, you may be influenced by their false beliefs. The meat of the sacrifices slaughtered at these places

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is unlawful and it is not permissible for you to eat from it.

You must slaughter the sacrificial animal in a place where no one slaughters for other than Allah or commits prohibited acts. The slaughtering should be done solely for the Sake of Allah Alone and you should mention the Name of Allah before this. It is Mustahab (desirable) for one to face Qiblah (direction faced for Prayer towards the Ka`bah) and turn the sacrifice towards the Qiblah because it is the noblest direction. It is Mustahab to face the Qiblah when offering an act of worship, unless there is proof otherwise. It is highly Mustahab (desirable) to face the Qiblah while slaughtering a Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims). It is reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) stated, ﴾Offer sacrifices (for the sake of Allah) willingly. Every Muslim that directs his sacrificial animal towards the Ka`bah, its blood, excretions, and wool shall be converted into good deeds in his account on the Day of Judgment.﴿ He also used to say, ﴾Spend a few of your money and you will take a great reward.﴿ This Hadith is narrated by `Abdul-Razzaq in the book (Musannaf `Abdul-Razzaq vol.4, p. 388) and Al-Tirmidhy, Ibn Majah, and Al-Bayhaqy reported the like of it. This Hadith, even if scholars of Hadith say its Sanad (chain of narrators) is weak, can be acted upon in issues of good deeds. It supports the previously mentioned proofs. Therefore, Ibn `Umar and Ibn Sirin see that it is Makruh (reprehensible) to eat from the meat of the sacrifice that is turned to a direction other than the Qiblah. If one just mentions Allah's Name while the sacrifice is not turned towards Qiblah, one leaves the preferable practice but the act will be acceptable. This view is adopted by Al-Qasim ibn Muhammad, Al-Nakha`y, Al-Thawry, Ibn Al-Mundhir, and others.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21405

Q: I have an old-aged female relative who is accustomed to slaughter a black male goat every year. She thinks that if she does that, some of her diseases will be cured. Whenever she is asked about the reason for doing this, she answers that it is a Sadaqah (voluntary charity). Her children also support her in doing this. Please advise us on the ruling of this act.

A: Slaughtering based on this belief along with determining a certain color for the slaughtered animal at a specific time is not permissible. This is because believing that such an act cures diseases is a corrupt belief. If the slaughtered animal is intended for the Jinn (creatures created from fire) or Satan, this will be an act of major Shirk (associating others with Allah in His Divinity or worship). Therefore, you should advise this woman or any other person acting the same way to abandon that and repent to Allah (Exalted be He) for doing it, for Allah (Glorified and Exalted be He) is the Only One Who removes distresses and prevents diseases. Allah (Exalted be He) says, (Say: "Tell me then, the things that you invoke besides Allâh ? if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust.)")

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20447

Q: What is the Islamic ruling on people who slaughter a sacrificial animal on the Day of 'Arafah (9th of Dhul-Hijjah) on a regular basis, even when they are not performing Hajj? They call this sacrifice, "I'rafah" and perform the slaughter with the intention of doing so on behalf of one of their deceased relatives, such as a parent, a son, a daughter, or a sibling.

A: The habit of slaughtering a sacrifice on the Day of 'Arafah as an act of drawing closer to Allah is not permissible, because it is a Bid'ah (innovation in religion), whether the people intend to dedicate the Thawab (reward from Allah) for it to their deceased relatives or any others. This is because there is no Shar'y (Islamic legal) evidence for such a practice and the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿

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Fatwa no. 18996

Q: Our tribe lives in a village to the south of Ta'if, whose population is more than 200 people. We give Sadaqah (voluntary charity) every Ramadan by slaughtering a young calf, which all the male members of the tribe pay for. We divide the meat up and give it to the poor and the rest we distribute equally amongst the tribe. When we asked some of the elders about this tradition, they told us that it started in the time of our grandfathers, 50 years ago. The chief of our tribe at that time went to see some soothsayers, who told him that he had to slaughter a calf every Ramadan for the Sake of Allah (Exalted be He). They said this because the people from our village had killed someone without a just cause, and they all then died, apart from a few of them; no more than nine people remained. This sacrifice was to be a Kaffarah (expiation) for that. From then on, the people of our tribe have continued to offer this sacrifice every year. Please guide us in this matter, knowing that we only slaughter for Sake of Allah (Exalted be He) and do not intend anything other than that.

A: It is not permissible for you to continue practicing this tradition, in fact it is Wajib (obligatory) on you to abandon it and make Tawbah (repentance to Allah) from it, because it is considered an act of Jahiliyyah (the pre-Islamic time of ignorance) and is based on the advice of soothsayers. it is not permissible to go to soothsayers or believe in them, as the Prophet (peace be upon him) said, ("Anyone who goes to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad.") (peace be upon him).

What is Wajib, if someone is deliberately assaulted and killed, is Qisas (just retaliation)

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for the dead person, unless their family forgive it in return for paying Diyah (blood money) or for nothing in return. If the death was accidental, it is Wajib for the Diyah to be paid by the murderer's kin to the family of the murdered person, unless they excuse it. In addition, the Kaffarah that should be made for killing a soul is by freeing a believing slave. If this is not possible, Sawm (Fast) should be observed for two successive months. This is the Shar'y (Islamic legal) ruling which prescribes the obligatory action in case of killing without a just cause, which you should refer to the Shari'ah (Islamic law) court. As to what you mentioned, this is one of the rulings of Jahiliyyah which you must stop performing.

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Ruqyahs and Amulets

Fatwa no. 18450

Q: Nowadays there are many people who pretend to have medical skills or knowledge, although they are not physicians recognized by the Ministry of Health. In view of the danger of this group to the Islamic 'Aqidah (creed), I would like to hear the opinion of the Din (religion of Islam) on

those who claim to treat people with the Qur'an and Sunnah (whatever is reported from the Prophet), who examine men and women who are ill, diagnose their illnesses, and prescribe treatments for them. They recite over water, honey, etc. for them, even though they do not know the fundamentals of the Din or the proper way of acting upon Qur'an and Sunnah? To give an example, I heard an audio cassette tape by a shaykh, who was saying that the treatment for anxiety is that the patient should read a Juz' (a 30th of the Qur'an) every day and the Tafsir (explanation) of it by Ibn Kathir. How can the basis for this be from the Qur'an or Sunnah?

A: it is permissible to perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for someone who is physically or psychologically ill, suffering from the evil eye, or other reasons. This is permissible, as long as nothing other than the Qur'an or authentically reported Du'a's (supplications) are used. This should be done by someone who is known to have sound 'Aqidah, abides by the Shar'iah (Islamic law), and is knowledgeable about medical matters relating to treatment

with Mubah (permissible) methods.

Al-Hafizh Ibn Hajar (may Allah be merciful with him) said: "The Ijma' (consensus of the scholars) agrees that it is permissible to recite Ruqyah under the fulfilment of three conditions:

1. It should be the Words of Allah (Exalted be He) or His Names and Attributes.

2. It should be performed in Arabic or another understandable language.

3. It should be believed that the Ruqyah is not effective in itself, but only according to what Allah (Exalted be He) predestined.

There is a difference of opinion regarding the conditions, but the preponderant opinion is that the conditions mentioned above have to be met. In "Sahih Muslim", there is a Hadith on the authority of 'Awf ibn Malik (may Allah be pleased with him) who said, ﴾We used to perform Ruqyah (saying supplications over the sick seeking healing) in Jahiliyyah (pre-Islamic time of ignorance) and so we asked, "O Messenger of Allah! What is your opinion about that?" He (peace be upon him) said, "Present to me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk (associating others with Allah in His Divinity or worship)."﴿

There is also a Hadith on the authority of Jabir: ﴾The Messenger of Allah (may peace be upon him)

prohibited Ruqyah, so the people of ‘Amr ibn Hazm came to the Messenger of Allah (peace be upon him) and said, “O Messenger of Allah! We have a Ruqyah that we use for curing the sting of the scorpion, but you have prohibited Ruqyah.” They then recited it to him, and he said, “I do not see anything wrong in it; anyone of you who can benefit his brother let him benefit him.”)

Some scholars have adhered to the generality of this Hadith and thus permitted every Ruqyah that has been tried and proven beneficial, even if its meaning is not understood; but the above-mentioned Hadith narrated by ‘Awf shows that that any Ruqyah that leads to Shirk must be prohibited, and any Ruqyah whose meaning is not understood it cannot be guaranteed that it will not lead to Shirk, and therefore, as a precautionary measure, should not be used. The third condition must be met."

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("Al-Fath", vol. 10, p. 195)

Even if the recitations whose meanings are unintelligible do not lead to Shirk they will open the door to charlatans and justification for the practices of sorcerers, Mubtadi’s (those who introduce innovations in religion), and quacks.

As for those who claim that they know the Ghayb (the Unseen) or who conjure up the Jinn (creatures created from fire) and their like from among the charlatans or the ignorant, whose reality or way of treatment is obscure, it is not permissible to go to them, ask them about anything, or receive their treatment. This is because the Prophet (peace be upon him) said, (“Anyone who goes to a diviner and asks them about something, their Salah (Prayers) will not be accepted for forty nights.”) (Related by Muslim) He (peace be upon him) also said, (“Anyone who goes to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.”) (peace be upon him). (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes] with a good Sanad [chain of narrators])

There are other Hadith on this subject that all show that it is Haram (prohibited) to consult diviners and soothsayers and believe in them. They are people who claim to have knowledge of the Ghayb, who seek the help of the Jinn, or do certain actions or behave in a way that indicates this. Regarding such people and their like, the Prophet (peace be upon him) said in a well-known Hadith, related by Imam Ahmad and Abu Dawud with a good Sanad, on the authority of Jabir (may Allah be pleased with him) who said, (The Messenger of Allah (peace be upon him) was asked about Al-Nashrah (undoing a spell by means of another spell). He (peace be upon him) replied, “This is the work of Satan.”)

Scholars explained that Nashrah is the undoing of magic by means of magic that was practiced in Jahiliyyah, and under its heading falls any treatment sought from soothsayers, diviners, liars, and charlatans.

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However, the Prophet (peace be upon him) used to recite Ruqyah for his Sahabah (Companions). An example of this is the Hadith narrating that the Prophet (peace be upon him) used to say: (“Our Lord Allah Who is in heaven, Holy is Your Name, Your Decree is in heaven and on earth; as Your Mercy is in heaven, make Your Mercy on earth. Forgive us our sins and errors. You are the Lord of the good; bestow mercy from Your Mercy, and healing from Your Healing on this pain that it be cured.”) And the person would recover.

Another example of an Islamically permissible Du‘a’ is: “In the Name of Allah, I recite Ruqyah over you (to heal or protect you) from everything that is harming you, from the evil of every soul or

envious eye. May Allah heal you. In the Name of Allah, I recite Ruqyah over you." And: ("Remove the harm, O Lord of mankind! Grant healing, for You are the Healer. There is no healing but Your healing; a healing that leaves no ailment.")

It is also permitted for someone to place their hand on the part of their body that is painful and say: ("In the Name of Allah (three times). I seek refuge with Allah's Glory and Power from the evil that I find and am wary of (seven times).") (Related by Muslim in his "Sahih [Book of Authentic Hadith]") There are also many others.

As for writing Ayahs (Qur'anic verses) or Adhkar (invocations) for a sick person to wear, this is not permissible, according to the most correct scholarly opinion, because the Prophet (peace be upon him) forbade this saying, ("Incantations, amulets and love-charms are Shirk.") Lawful forms of Ruqyah are exceptions from this rule.

As for blowing on water, if this is done to bless the water with the saliva of the blower, it is Haram and one of the means to Shirk, because human saliva does not give blessings or cure illnesses. It was only the saliva of the Messenger (peace be upon him) whose blessing was sought.

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In regard to blowing while making Du'a' or reciting Qur'an, for example, Surah Al-Fatihah, there is nothing wrong with this, for Al-Fatihah is the best Ruqyah for a sick person. The Sahabah of the Prophet (peace be upon him) did this when they performed Ruqyah for a man who had been stung and Allah cured him. When they told the Prophet (peace be upon) about it, he (peace be upon him) approved it, saying, "You did the right thing." This has, therefore, been tried and is beneficial, with the Permission of Allah. The Prophet (peace be upon him) used to blow in his palms when he went to bed, and recite: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) , (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) , and (Say: "I seek refuge with (Allâh) the Lord of mankind,) He (peace be upon him) would then wipe his face and whatever parts of his body he could reach three times.

Concerning what is mentioned in the question regarding the treatment for anxiety and that a person has to recite one Juz' of the Qur'an and the Tafsir of it by Ibn Kathir, this has no origin in the Shari'ah (Islamic law), although the whole of the Qur'an is a Ruqyah that Allah benefits people with.

However, specifying certain Ayahs to be used as Ruqyah for some illnesses, without any evidence for it, is not permitted. All the Qur'an is full of goodness and is a remedy for the believers. As mentioned above, Surah Al-Fatihah is the greatest Surah that can be recited for healing.

It must be born in mind that the Qur'an was not revealed to treat physical illnesses only; rather, it was revealed for serious reasons and important matters: to be a warning to existence, a source of guidance to Allah's Straight Path and a criterion to judge between people concerning that over which they used to differ, and to warn against slipping into the path of Kufr (disbelief) and Kafirs (disbelievers). Through it also Allah helps His believing servants attain cure from any spiritual or physical disease.

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He (Exalted be He) says: (Say: "It is for those who believe, a guide and a healing.") And: (And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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Fatwa no. 19304

Q 1: It is narrated in Sahih Al-Bukhari on the authority of `Aishah (may Allah be pleased with her) (that the Prophet (peace be upon him) used to say to the patient: In the Name of Allah, the dust of our land and the saliva of some of us would serve as means whereby our patient will be cured with the Will of Allah.) **The question is: Does the saying** ("with the saliva of some of us") **indicate singling out some people and excluding others? I hope Your Honor will point out the correct way to apply this Hadith.**

A: The Hadith is interpreted according to its apparent meaning. the person performing the Ruqyah (reciting Qur'an and supplications over the sick as a cure) would wet his finger with his saliva and touch the dust with it, then wipe with this finger the place of pain reciting this Du`a' (supplication).

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The majority of scholars are of the opinion that this way of performing Ruqyah is general in terms of the person who does it and the land where it is done. However, some said that this is particular to the Messenger of Allah and the land of Al-Madinah. It seems that the first opinion is the most preponderant, because there is no evidence that indicates that this way was restricted to the Prophet (peace be upon him). And Allah knows best.

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Q 2: We notice that by reciting certain Ayahs (Ayah (Qur'anic verses) for patients, they tend to be affected by them. Should we recite these Ayahs even if it has not been reported that the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), or any of the Salaf (righteous predecessors) ever did this, or should we only adhere to authentic reports in this issue?

A: The whole Noble Qur'an provides guidance and remedy. Allah (Exalted be He) says: ﴾Say: "It is for those who believe, a guide and a healing."﴿ He (Glorified be He) says: ﴾And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴿ The preposition "of" mentioned in this Ayah, for expressing kind, denotes that the Qur'an itself is remedy and mercy; it does not denote here just some or parts of its whole. Based on this, seeking healing by all Ayahs in the Qur'an is permissible, but this does not disregard the special merits and influence of some Ayahs as mentioned in authentic Hadiths.

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The first question of Fatwa no. 20385

Q 1: is it permissible for a person to write the Name of Allah, erase it with water, and then drink the water when asking Allah (Glorified be He) for a certain need?

A: We do not know of any Shari`ah-based evidence that proves the permissibility of this practice. A person is permitted to supplicate to Allah (Glorified and Exalted be He) with Islamically acceptable Du`a' (supplications). It is better to refer to the following books for Du`a'; Al-Adhkar for Al-Nawawy, Al-Wabil Al-Sayyib for Ibn Al-Qayyim, `Amal Al-Yawm wal-Laylah for Al-Nasa'y, and Jami` Al-Usul.

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The first question of Fatwa no. 16063

Q 1: every night, I feel that my entire body is tied and this lasts for around three minutes, or less. Some of the brothers say that I am possessed by Jinn. How can I rid myself of this?

I hope that Your Honor will explain how I can treat this possession as it causes me to have doubts regarding Allah (Glorified and Exalted be He).

A: The remedy is to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) one time, Surah Al-Ikhlas (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) Surah Al-Falaq (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) and Surah Al-Nas (Say: "I seek refuge with (Allâh) the Lord of mankind,) three times. The Prophet (peace be upon him) said that whoever recites Ayat-ul-Kursy once before going to bed, there will be a guardian appointed over him from Allah who will protect him during the night, and Satan will not be able to come near him until morning. It is authentically reported that the Prophet (peace be upon him) taught some of his Companions to recite the three Surahs when going to bed. He (peace be upon him) stated, (It will suffice you in all respects.)

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First question of Fatwa no. 16685

Q 1: A young man asks: "I suffer from a big problem; when I go to bed I feel that something controls me and makes me unable to move or even speak. My heart then begins to hurt and I hear strange sounds such as waves, cries, etc. This feeling continues for some period. It then stops so I go to another room but the same suffering restarts and persists until the break of dawn. It is worth mentioning that such a problem only takes place when I go to bed at night. I do not know what to do. Upon having this suffering I read

Qur`an, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) but this does not change the situation. O Shaykh! How can I get rid of my suffering? Answer and advise me quickly please!"

A: We ask Allah to grant you and us recovery from all diseases. However, you should not surrender to whispers and delusions of Satan. Openly, your suffering is all due to the evils of Satan. A person can defend themselves against such cheating by trusting Allah as well as having firm `Aqidah (creed), and strong determination. You have to recite Dhikr (Remembrance of Allah), reciting the Glorious Qur'an, reading Wird (portion of Qur'an recited with consistency), and making Du`a' (supplication) in the morning and at night. A very special recitation is to read Ayat-ul-Kursy upon going to bed for it is reported that the Prophet (peace be upon him) said in the Hadith Sahih (authentic Hadith): ﴾When a person recites it (Ayat-ul-Kursy) on going to bed, Allah assigns an angel to protect them and Satan does not approach them until the morning.﴿ You may also recite the Surahs (Qur'anic chapters) of [Surah Al-Ikhlas] ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and [Surah Al-Falaq] ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ and [Surah Al-Nas] ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ three times upon going to bed and after offering Fajr (Dawn) and Maghrib (Sunset) Prayers after concluding the recommended Dhikr. I advise you also to say upon going to bed: "I seek the protection of Allah's perfect words against any evil that may spur from His creation" and "In the Name of Allah with Whose Name nothing on earth or in heaven is harmful. He is All-Hearing, All-Knowing." three times. Finally, you are to rejoice at the good expectation that your suffering will be removed and you will be safe. This consequence is asserted as long as you truthfully do your best to struggle with Satan by virtue of the strength of Iman (Faith), sincerity, and Tawakkul (putting one's trust in Allah). Allah (Glorified be He) says:

﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ May Allah be merciful with us all! Amen.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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Fatwa no. 19022

Q: When the Messenger (peace be upon him) was asked about the seventy thousand people who would be made to enter Paradise without rendering any account, he said: ﴾They are the ones who neither practice Ruqyah nor ask others to practice it, nor treat themselves by branding (cauterization) or see evil omens in things. Indeed, they used to put their trust (only) in their Lord.﴿ **(Related by Ahmad)**

According to another narration, he adds: ﴾"They do not practice Ruqyah."﴿ **Refer to Tafsir (explanation/exegesis of the meanings of the Qur'an) of Ibn Kathir (vol. II). Commenting on the Ayah (Qur'anic verse) that reads:** ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples.﴿ **Imam Al-Hafizh ibn Hajar mentioned a part of the Hadith related on the authority of `Imran ibn Husayn :** ﴾There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.﴿ **In Muslim on the authority of Yusuf ibn `Abdullah ibn Al-Harith on the authority of Anas who said:** ﴾The Messenger of Allah (peace be upon him) allowed **applying Ruqyah to dispel the influence of the evil eye, a poisonous sting, and to cure small pustules.** ﴿

The question is: what is the meaning of: "They neither practice Ruqyah nor ask others to practice it." in the first narration? Is applying Ruqyah exclusive to the evil eye, the sting of a poisonous animal, and small pustules?

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A: It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other Hadith compilations on the authority of Ibn `Abbas that the Prophet (peace be upon him) said at the end of the Hadith regarding those who will enter Paradise without being called into account or facing torment: ﴾They are the ones who do not see evil omen in things or treat themselves through branding (cauterization) or requesting Ruqyah from others. Indeed, they used to put their trust (only) in their Lord.﴿ This is the narration of Al-Bukhari (vol. 7, p. 26.). It is also related by Imam Ahmad in his Musnad (Hadith compilation) on the authority of Ibn Mas`ud (vol. 1, pp. 401-403) in a similar wording.

As for the narration of Muslim and other scholars of Hadith that mentioned, "Those who do not practice Ruqyah," Shaykh-ul-Islam Ibn Taymiyyah (may Allah be Merciful to him) commented: "The phrase "and they do not practice Ruqyah" which is mentioned in the Hadith is a mistake on the part of the narrator, and the Prophet (peace be upon him) did not say that. Rather, when he was asked about Ruqyah, he said: ﴾He who is competent amongst you to benefit his brother should do so.﴿ The Prophet (peace be upon him) also said: ﴾There is no harm in practicing Ruqyah as long as it does not involve Shirk (associating others with Allah in His Divinity or worship).﴿ Moreover, Jibril (Gabriel) applied Ruqyah to the Prophet (peace be upon him) and the Prophet (peace be upon him) applied it to his Companions.

The Hadith addresses those who ask people to give them Ruqyah, for a Ruqyah seeker tends to be

attached to the giver of Ruqyah; it is known that a sick person clings to anything that might contribute to his recovery.

Hence, the sick person immediately meets the orders of the practitioner of Ruqyah even if the former is not convinced with them. In this case he does not totally put his trust in Allah. Thus, Allah's Messenger described the seventy thousand people who would be made to enter Paradise without rendering any account or facing any torment as they fully put their trust in Allah, since they do not request others to give them Ruqyah, nor do they use cauterization, or see bad omens in things. Instead, they repose their trust in their Lord Allah. In doing so, they combine both perfect and infinite patience over afflictions and hardships as well as putting trust fully in Allah Alone and attaining His Pleasure and Reward. In fact, this does not contradict the act of utilizing the available means; they leave that as a sort of submission to the Divine Decree, finding pleasure in afflictions and realizing the perfect Tawhid (belief in the Oneness of Allah/ monotheism). Putting full trust in Allah (Glorified be He) along with seeking treatment, utilizing the available means and applying Ruqyah - all do not hinder putting one's trust in Allah, even Islam orders Muslims to practice Ruqyah with the belief that Allah is the Beneficent, the One Who can cause harm and the Creator of the means and the causes. A Muslim must believe that Allah has placed a remedy for every malady, as the authentic Sunnah states.

The Prophet (peace be upon him) encouraged Muslims to practice Ruqyah against the evil eye and the sting of poisonous animals, saying: ﴿There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.﴾ but this does not mean Ruqyah is restricted to these two reasons.

Al-Khattaby said in 'Ma`alim Al-Sunan' (vol. 4, p. 210): "It does not cancel the permissibility of practicing Ruqyah to treat other diseases and pains; it means that Ruqyah is more appealing and beneficial from evil eye and poison. Such a style of speaking is common among people, since it is authentically reported that the Prophet, (peace be upon him) gave Ruqyah

to some of his Companions to treat them from pains. Also, it is narrated on the authority of Abu Bakr ibn Sulayman ibn Abu Hathmah that Al-Shifa' bint `Abdullah said: ﴿One day, Allah's Messenger (peace be upon him) entered upon me while I was sitting with Hafsah (may Allah be pleased with her) and said: "It will be a good thing if you teach Hafsah Ruqyah from small pustules as you taught her writing."﴾ (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) and Imam Ahmad in his Musnad (Hadith compilation) (vol. 6, p. 372))

It is authentically narrated ﴿on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) ordered her to apply Ruqyah from the evil eye.﴾ It is authentically narrated ﴿on the authority of Um Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) ordered them to give Ruqyah to a female-slave in her house.﴾ This affirms that it is not reprehensible for a Muslim to ask someone to give Ruqyah when needed.

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Fatwa no. 18268

Q: Upon performing the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), is it permissible for the person who does it to put his hand on the patient,

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while playing a cassette tape containing Qur'an, as there are four tapes in the market that contain supplications and certain Surahs for healing by the Qur'an and warding off envy and the like?

A: The general rule is that the person who carries out the Ruqyah should recite the Qur'an himself and should blow his breath over the patient with his own saliva. Doing so is reported in the Sahih (authentic) book of Hadith on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who said, (Some of the Sahabah (Companions) of the Prophet (peace be upon him) came across an Arab tribe, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Sahabah of the Prophet (peace be upon him)), "Have you got any medicine with you or is there anybody who can treat with Ruqyah?" The Prophet's Sahabah said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's Sahabah) started reciting Surah Al-Fatihah and gathering his saliva and spitting it (at the snake-bite). The patient was cured and his people presented the sheep to them, but they said, "We will not take them unless we ask the Prophet (peace be upon him) (whether it is lawful)." When they asked him, he smiled and said, "How did you know that Surah Al-Fatihah is a Ruqyah? Take it (flock of sheep) and assign a share for me.")

It is also reported in a Hadith narrated by `Aishah (may Allah be pleased with her): (Whenever Allah's Messenger (peace be upon him) became sick, he would recite Al-Mu`awwidhatayn (Surah Al-Falaq and Surah Al-Nas) and then blow his breath (while reciting). When he became seriously ill, I used to recite (these two Surahs) and rub his hands over his body hoping for their blessings.)

Furthermore, there are certain attributes that should be present in the person who does the Ruqyah, and upon which Allah (Exalted be He) may cause the patient to be healed.

Consequently, using the recorded tapes of Qur'an contradicts the basic Shar`y (Islamically lawful) rule, because this is a newly-invented matter that is not legally permissible.

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Fatwa no. 16951

Q: Your Eminence, may Allah protect you, there is something common among many of those who practice Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) upon the sick, the epileptic and the possessed people. I would like to inquire about it to know and let other people know its permissibility and whether it is part of Ruqyah or not. most of them recite Ruqyah on a big container full of water and then pour this water in small vessels and place them in packages in order for them to be sold to people. The problem is that the reciter reads on a lot of water and does not read on each vessel or on each small pot. I hope, may Allah protect you, that you will explain the permissibility of this act and whether it is part of the legal Ruqyah or not? What is the standard applied to determine the amount of water?

I would like to inform you about another phenomenon which is widespread among those who practice Ruqyah, which is collecting many sick people in one chamber in which there is a loudspeaker and the reciter recites on those sick or epileptic people through the loudspeaker. The problem is, nothing from the salvia of the reciter reaches those sick

people and there is no direct connection with the place of sickness exactly as if they were listening to the Qur'an from a cassette. Could you kindly explain the permissibility of this act in order to benefit Islam and Muslims?

May Allah reward you with the best!

A: The permissibility of using Ruqyah as treatment is proved by the Prophet's act, sayings and approval. Muslims agreed unanimously that it is permissible provided that three conditions are fulfilled:

1. The Ruqyah must be with Allah's Words (Exalted be He) or with the legal supplications.

2. It should be composed of words of Dhikr (remembrance of Allah) and Du`a' (supplication) recited in Arabic or any other understandable language.

3. The reciter and the sick must believe that Ruqyah is just a means which has no effect on its own except with the Will of Allah.

The person who practices Ruqyah should recite and blow on the sick whether he was practicing Ruqyah himself or someone is doing it for him. He may recite Qur'an on water and make the sick drink from as it is reported in the chapter on Medicine, Sunan Abu Dawud through a good Sanad (chain of narration) that the Messenger of Allah (peace be upon him) entered on Thabit ibn Qays - Ahmad added: while he was sick- So, he said: (Remove the sickness, O Lord of mankind, from Thabit ibn Qays ibn Shammas He then took some dust of Bat-han (a valley in Madinah) and put it in a bowl, and then mixed it with water and blew in it, and poured it on him.)

This is the reported Hadith concerning reciting Qur'an on water and giving it to the sick to drink from.

As for reciting on water and then pouring it in a pool or tank for general Ruqyah or practicing Ruqyah through loudspeakers, this was not reported from the Prophet (peace be upon him) and has no evidence. It is against the legal Ruqyah because it must be made directly over the sick or through a little water drunk by the sick. The general rule is to confine oneself to what was reported from the Prophet (peace be upon him).

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Fatwa no. 20361

Q 1: what is your opinion concerning reciting the Qur'an over saffron water, dipping some papers in it, drying them, putting some water on them, and then drinking this water?

A: Reciting the Qur'an over saffron water, dipping some papers in this water, and selling them for people to use them as a cure is not permissible.

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This should be forbidden, as it involves eating people's money unlawfully. It is not a legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) declared by some scholars to be permissible, which is writing Ayahs on paper or any Tahir (ceremoniously pure) substance, and then washing this writing and drinking the water.

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Q 2: Is it correct that a sick person can visualize the `A'in (one who casts an evil eye) as a result of Qur'an being recited over him, or the person who does the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) or asking his Qarin (a personal Jinn companion for humans) to show the sick person the one who cast an evil eye on him?

A: The claim that the sick person can visualize the one who cast an eye on him while the Qur'an is being recited over him, or the reciter's telling him to do so is a devilish action and is not permitted, because it denotes seeking the help of Satan. The jinn is the one who makes the patient visualize the person who afflicted him with the evil eye, and this is Haram (prohibited), because it entails seeking the help of Satan, and this could cause enmity, fear and terror. This falls under the Ayah (Qur'anic verse), ('And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.)

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Q 3: is it permissible to touch a woman's hand, forehead, or neck for treatment? This is done by doctors in hospitals on the pretext of trying to put pressure on the Jinn (creatures created from fire) and get rid of it. What are the restrictions concerning this matter?

A: It is not permissible for a person doing Ruqyah (reciting Qur'an and supplications over the sick seeking healing) to touch any part of a woman's body if the latter is using this treatment method, because this involves Fitnah (sedition). In fact, this person should use Ruqyah without touching her. Moreover, there is a difference between a person using Ruqyah and a doctor, because the latter may not be able to

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treat the patient except by touching the place in need of treatment, unlike the former whose work depends on recitation and blowing and does not require touching.

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Q4: What is the ruling on putting large seals in which Ayahs (Qur'anic verses), invocations and supplications are written to ward off Sihr (sorcery), envy, or jinn? The seal is dipped into water containing saffron to stamp papers that will be dissolved later and soaked in water to be drunk as a kind of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).

A: This is not permissible because one of the conditions of a lawful Ruqyah is that the intention of both the person who makes the Ruqyah and the person on whom it will be performed, should be seeking cure from Allah's Book by writing the Ayahs.

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Q 5: what is the ruling on people who have a patient smell the leather of wolves under the pretense that this reveals the existence/non-existence of Jinn (creatures created from fire). They claim that Jinn fear wolves, flee from them and are troubled by their presence.

A: It is not permissible for a person who performs Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to use the leather of wolves to have patients smell it to be able to diagnose their illness. This is a form of deception and corrupt belief; therefore, it should be totally prohibited. Moreover, saying that Jinn fear wolves is a baseless superstition.

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Q 6: what is the ruling on using a microphone or

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a telephone to recite the Qur'an to recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), or reciting Ruqyah over a large number of people at the same time?

A: Ruqyah should be recited directly over the patient, not through a microphone or a telephone. This contradicts with what was done by the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and their Tabi`un (Followers, the generation after the Companions of the Prophet). The Prophet (peace be upon him) said, ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

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Q 7: what is the ruling on seeking the help of Jinn (creatures created from fire) in finding out about `Ayn (envious eye) or spells [i.e., who cast it and what type it is]? Is it permissible to believe a Jinn who has possessed a person in what he says about sorcery and `Ayn, and take action based on that?

A: It is not permissible to seek the help of Jinn in finding out what the problem is and how to treat it, because seeking the help of Jinn is Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) states, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Allah (Exalted be He) also states, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ The meaning of 'We benefited one from the other' is that humans venerate jinn, submit to them, and seek help from them, and the Jinn

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serve them by doing what they want and bringing them what they ask for. That includes informing them of the type of sickness and its causes. Jinn can come to know of things that humans cannot, but they may tell lies as they cannot be trusted, and it is not permissible to believe them.

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Q 8: what is your opinion concerning playing recordings of Qur'an recitation for hours for the sick, and playing specific Ayahs that remedy Sihr (sorcery), `Ayn (the envious eye) and Jinn (creatures created from fire)?

A: Playing recordings of the Qur'an and Du`a' (supplication) cannot be a substitute for Ruqyah (reciting Qur'an and supplications over the sick as a cure), because Ruqyah requires conviction while performing it and being face to face in order to blow over the patient's body. This cannot be achieved merely through playing recordings on a devise.

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The first question of Fatwa no. 17648

Q1: Is it permissible to write the Noble Qur'an in separated letters on a piece of paper then dissolve it in water and give it to a patient to drink?

A: There is no harm in writing the Qur'an in clear handwriting on a sheet of pure paper then soaking it in water to be given to a patient to drink; because this was practiced by some of the Salaf (righteous predecessors) and it is considered a way of seeking cure through the Qur'an. As for writing the Qur'an in separated letters, it is not permissible; because this is considered misuse of the Book of Allah (Glorified and Exalted be He). Likewise it is not permissible

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to use the Qur'an or some of its verses in amulets as a means of protection from harm to be worn by the patient. The Messenger (peace be upon him) prevented this by stating: (Anyone who wears an amulet, Allah will not accomplish his affairs for him.) and in another narration: (Anyone who wears an amulet commits an act of Shirk (associating others with Allah in His Divinity or worship).) There is no difference between the amulet containing Qur'an, or that which contains other than the Qur'an, according to one of the scholar's soundest two views. This is because of the general meaning of the Hadith and because it is a means to Sadd-ul-Dhara'i` (blocking the means leading to sins) since wearing amulets from the Qur'an may lead to wearing amulets made from other than the Qur'an.

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The second question of Fatwa no. 20515

Q 2: Some people who are said to be scholars say that it is not permissible to set a time or a place to recite Ruqyah (reciting Qur'an and supplications over the sick as a cure), is this correct? Many of those who practice Ruqyah make it in places other than their houses and at certain times so that they will not be annoyed by intruders who do not respect the privacy of others.

A: It is permissible for those who recite Ruqyah to set a time and place to recite over people for the benefit of themselves as well as that of others.

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Fatwa no. 20778

Q: I enclosed with this request for Fatwa the text of the protective spell against snake and scorpion bites. It is used by some old people in our neighborhood. A good person found that it has been with his father for more than forty years. He said that it works well if it is recited three times on the person who was bitten. I could not find a religious origin for it in the religious books I have. It reads as follows: "O Allah, verily we have showed the spell of the scorpion to Christians, the Jews and to Sulayman ibn Dawud and said "O Messenger of Allah! What is this? (i.e. what is this insect?) He said, 'It is one of Hell-fire's insects, whose color is either pitch black or saffron yellow; its throat is like a cover and its tail is like a saw.' O Allah if its poison reached the organs get it out to flesh and if in flesh get it out to skin and if in skin, get it out to hair. We said, 'Fall by Allah's Plans and Force three times.'"

A: A: It is not permissible to use this spell because it contains unknown names ascribed to People of the Scriptures and to Allah's Prophet Dawud (David) and meaningless words. It is mentioned in the Hadith reported by Ibn Mas`ud (may Allah be pleased with him) that he heard Allah's Messenger (peace be upon him) say, ﴾[Illegal] Ruqyahs, charms and love-potions are all [acts of] Shirk (associating others with Allah in His Divinity or worship).﴿ Related by Ahmad and Abu Dawud.

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Fatwa no. 19010

Q: Some of those who treat people by Ruqyah (reciting Qur'an and supplications over the sick as a cure) ask the afflicted person to offer two Rak`ahs (units of Prayer) then recite specific Qur'anic Surahs or Tasbih (saying: "Subhan Allah [Glory be to Allah]") in the hope that they will see a vision identifying the persons who placed the spell on them, where they live, and how to break the spell. To what extent is this permissible?

Also those who treat people by the Ruqyah ask the afflicted person to recite some Surahs (Qur'anic chapter) such as Surah Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) a hundred times and count the times on a Misbahah (counting beads used when remembering Allah). It should be noted that some people are against this practice and say it is a Bid`ah (innovation in religion).

It is also said that it is Bid`ah to recite the Qur'an on black cumin oil, honey, and milk, and to massage the body with musk and rose-water after reciting Qur'anic verses on them. It should be noted that these things have their practical effects on the Jinn; such as help in burning the Jinn, by Allah's Grace. Is this a permissible way of treatment by the Qur'an, or is the treatment by the Qur'an a Tawqifiy (bound by a religious text and not open to personal opinion) matter which requires the person to adhere to the religious texts?

A: The practices mentioned in the question about those who treat people by asking them to offer two Rak`ahs (units of Prayer) then recite specific Surahs of the Qur'an and tasbih with hopes of seeing a vision about the bewitched person, and ask them to recite some Surahs a hundred times on the Misbahah etc.- all these practices are Bid`ahs which have no origin in Islam. There is no proof in the Book of Allah (the Qur'an) nor in the Sunnah of His Messenger Muhammad (peace be upon him) to support these practices. the permissible Ruqyah

has some conditions such as: A Ruqyah should include either the Words of Allah, His Names or Attributes. It is permissible to seek treatment through the Qur'an and through the Sunnah, as the Messenger did when reciting Ruqyah on himself or his Sahabah (Companions). It is also permissible to use (as a Ruqyah) the blessed invocations that include nothing against the sacred Shari`ah. Another condition for Ruqyah is that it be recited in Arabic or whatever gives its meaning. Another condition is for both the person who recites the Ruqyah and the person on whom it is recited, to believe that the Ruqyah itself or the person reciting it himself does not have any special effect. In fact both of them should believe the effect is up to Allah's Will and that the person who treats by Ruqyah is a mere instrument. It is Allah Who creates the reasons and their effects. It is permissible also to recite the Qur'an or Prophetic invocations on one's hands then rub them against the body as it is authentically reported that the Prophet (peace be upon him) did so when reciting Ruqyah on himself and on some of his Sahabah. As regards writing Qur'anic verses with rose-water or saffron on a piece of paper then soaking it in water then drinking this water and reciting on honey, milk or the like

or rubbing the body with musk and rose-water on which Qur'anic verses have been recited, there is no harm in this. The Salaf (righteous predecessors) used to do this.

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Fatwa no. 21240

Q: We write to you with an attachment of some Ruqyah that people use, in order to verify their content and permissibility.

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The callers to Islam at the center hope that after your examination, you will give us your opinion on this issue.

A: The form of Ruqyah we received from you is not permissible. The number of recitations required is baseless. Likewise, performing Ghusl (ceremonial bath) with minutes before sunset is also groundless, as far as we know. As for the other recitations, supplications, and permissible tested medicine, there is no harm in using them.

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The third question of Fatwa no. 12808

Q 3: We have some people possessed by Jinn. I have read the book of (Wiqayat Al-Insan min Al-Jinn wal-Shaytan i.e. Protecting Man from Jinn and Satan). I then knew how to treat the possessed people. Later, I met the author our beloved brother, Wahid `Abdul-Salam Baly who said that one would be able to treat such cases after reading the book. What is your opinion about this?

A: A righteous and honest man may treat the cases of possession by reciting the Qur'an over the patient when the patient is touched by the Jinn.

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The third question of Fatwa no. 15420

Q 3: What is the ruling on gathering to recite the Qur'an over a sick person and make Khatmah (completing of one reading of the whole Qur'an)?

A: The permissibility of reciting the Qur'an over the sick and asking Allah (Glorified and Exalted be He) to cure them by reciting the Qur'an over them and blowing upon them, or the organ in need of treatment, is authentically reported in the Sunnah (whatever is reported from the Prophet). In fact, this is a useful treatment in sha'a-Allah (if Allah wills). The most useful way is to recite Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, Surah Al-Falaq, and Surah Al-Nas. The entire Qur'an is a healing, as Allah (Exalted be He) states, ﴾Say: "It is for those who believe, a guide and a healing."﴿

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Fatwa no. 18569

Q: We treat epileptic and possessed people by the Qur'an,

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Du`a's (supplications) and Adhkar (Remembrances of Allah) authentically reported from the Prophet (peace be upon him). However, some people treat patients using other methods, including:

First, performing Ruqyah (reciting Qur'an and saying supplications over the sick as a cure) on a glucose injection that is given to patients possessed by Jinn (creatures created from fire), as Satan is known to circulate within the human bloodstream.

Second, performing Ruqyah over water, adding perfume to it and then drinking this water, as Jinn do not like water.

Third, performing Ruqyah over olive oil and adding it to the water.

What is your advice for those who provide such treatments?

A: lawful Ruqyah is Tawqifiyyah (bound by a religious text and not amenable to personal opinion); it is not permissible to add anything to it. However, some people have introduced new practices, whether intentionally, out of ignorance, or due to Satan's insinuations. this includes performing Ruqyah over injections to be administered to the possessed. they use as a pretext the Hadith that states, (Satan circulates in the human body as blood does) This is an unlawful manner of performing Ruqyah, and a way of treatment

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that might harm the patient. The mentioned Hadith may not be used as a pretext, as it only indicates that Satan is close to man. Thus, patients should be treated by lawful Ruqyah, which is reciting the Qur'an and blowing over them, as the Prophet (peace be upon him) used to do. Moreover, injecting water in the vein might cause harm.

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Fatwa no. 16653

Q 1: What is the ruling on talking at great length to one of the Jinn (creatures created from fire) if he talks through the tongue of a possessed person? Is it authentically proven that the Prophet (peace be upon him) or one of the Sahabah (Companions of the Prophet) spoke extensively with one of the Jinn, and asked his name, religion, country and who sent him? What is the evidence that the voice heard through the tongue of the possessed person is that of the Jinn? Kindly provide us with the legal opinion supported with the relevant proofs.

A: It happens often that the Qarin (a personal Jinn companion for humans) speaks when a Ruqyah (reciting Qur'an and supplications over the sick as a cure) is recited over the possessed. Thereupon, this Jinn should be threatened with the torment of Allah and warned against harming the Muslim. Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) said something similar in a treatise entitled "Explaining the evidence on the generality of

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the message." You should read it, because it will be very beneficial regarding the issue in question. However, you should not talk at great length with the Jinni unless necessity so demands.

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Q: What is the ruling on one who sends a Jinni to someone's house (one of the creatures created from fire) which talks through a possessed person to check whether or not there is a spell on their home? It should be known that I know a Muslim who recites (Qur'an) over the possessed, and after talking to the Jinni through the possessed person, he sends it to another Jinni who has already spoken through another person and asks about its father, mother, by whom he has been sent, and about the place of the spell as well. However, sometimes, when the Jinni happens to be a Christian, Jew, or a Buddhist, my friend starts to call it to Islam, and asks it to call other Jinn to Islam.

A: It is not permissible to use Jinn in any manner, for this is considered seeking the help of Jinn and Satans, which is prohibited; moreover, it is considered a means leading to Shirk (associating others with Allah in His Divinity or worship). It is not permissible either to believe what they say with regard to issues relevant to sorcery and sorcerers, because of their evil.

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Fatwa no. 20223

Q 1: is it permissible for a person to anoint some parts of his body with olive oil upon which the Qur'an is recited then enter the bathroom?

A: Yes, it is permissible for a person to anoint himself with olive oil on which Qur'an was recited, and there is no harm in entering the bathroom thereafter.

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Q 2: it is permissible for those who cure people using the Qur'an to treat non-Muslims? May Allah benefit us with your knowledge!

A: It is permissible for Muslims to treat non-Muslims who are not fighting against Islam by reciting Qur'an over them and invoking Allah to cure and guide them. However, non-Muslims should not touch the Mus-haf (Arabic Qur'an).

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The fifth question of Fatwa no. 16403

Q 5: my sister is possessed by the Satan. She falls unconscious and weeps a lot. I hope you will give me a Du`a' (supplication) to use in treating her.

A: The possessed and the epileptic may be treated by the Qur'an, especially, Surah Al-Fatihah, Ayat-ul-Kursy (Surah Al-Baqarah, 2:255), Surah Al-Ikhlas (Surah no. 112), Al-Mu`awwidhatayn (Surahs Al-Falaq no. 113 and Al-Nas no. 114) and the permissible supplications. You may refer to the book of "Al-Adhkar" by

Imam Al-Nawawy, "Al-Kalim Al-Tayyib (Good words) by Shaykh-ul-Islam Ibn Taymiyyah and Al-Wabil Al-Sayyib by Ibn Al-Qayyim (may Allah be merciful with them).

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The first question of Fatwa no. 16388

Q 1: What is the Islamic ruling on seeking the help of Christian monks to treat cases of possessed people by excessive fear, or to read over a person or an animal bitten by a wild dog?

A: It is not permissible to seek treatment by Kuffar (disbelievers) except for medical matters, such as surgery and prescribing available medications. Nevertheless, treatment by reciting certain Du`a's (supplications) is impermissible, unless done by a faithful, committed Muslim of sound `Aqidah (creed).

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Fatwa no. 18392

Q: If a possessed person from the People of the Book seeks healing from a Muslim who treats with the Qur'an, what should the latter do, bearing in mind that the former does not believe in Islam?

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A: It is permissible to treat non-Muslims with the Qur'an, because this is an act of kindness. Allah states, ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ Allah (Exalted be He) also states, ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ Also, being cured by Ruqyah (reciting Qur'an and saying supplications over the sick as a healing) may inspire that person to embrace Islam.

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The second question of Fatwa no. 10630

Q 2: Sometimes I feel depressed without any obvious reason; are there any Qur'anic Ayahs (verses) you recommend me to recite when I have such feeling to protect myself from the influence of Satan?

A: You should recite Surah Al-Fatihah and Al-Mu`awwidhat (Surahs Al-Ikhlas, Al-Falaq and Al-Nas) and repeat them three times. Each time you should blow in your palms then recite and rub your face with them as well as any parts of your body that your hands can reach. Afterwards, you should recite Du`a'-ul-Karb (supplication of distress) "There is no deity but Allah the Glorified and

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the Forbearing. There is no deity but Allah, Lord of the Magnificent Throne. There is no deity but Allah, Lord of the Noble Throne." You should also seek refuge with Allah and supplicate to him in order to relieve your distress and remove your worries.

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The first question of Fatwa no. 18416

Q 1: I am an old woman who believes in Allah and the Last Day and holds fast to what Allah and His Messenger (peace be upon him) said, but I have been afflicted with a disease that caused me deep distress to the extent that I have no desire to see my son or his children. Sometimes, when I see them I burst into tears, other times I feel satisfied with them. The disease moves to my head and my neck and sometimes I have doubts during Salah (prayer). I went to several hospitals but nothing was good for my case and I fear that I may commit a sin when I get angry with my son who is sick, praise be to Allah. So, shaykh, may Allah grant you all goodness, what do you recommend me to do about such distress that I suffer?

A: I recommend you to fear Allah, may He be Exalted, seek refuge with Allah from the accursed Satan, and not to pay attention to such insinuations and doubts as they all are from Satan. (A Companion (may Allah be pleased with him) complained to the Prophet (peace be upon him) that he had weird thoughts to the extent that he would prefer to be a piece of fiery charcoal before he could open his mouth to express them. He (the Prophet) said, "Allah is the Greatest, Allah is the Greatest, praise be

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to Allah Who reduced the plots of Satan to mere whispering.") Related by Ahmad and Abu Dawud with an authentic chain of narrators. It is narrated by Ibn Mas`ud (may Allah be pleased with him) - who considered this narration to be Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) while in fact it is Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet), (The angel entrusted with the heart of the son of Adam inspires him as Satan does. The angel's inspiration is a promise of good, belief in the truth and aspiration to its good reward. Satan's inspiration is a promise of evil, denial of the truth and despair of good. Thus, if you feel the inspiration of the angel, praise Allah and ask His blessings; and if you feel Satan's inspiration, seek refuge with Allah from him and seek Allah's forgiveness.)

In this respect you have to increase the remembrance of Allah, the Exalted, seeking forgiveness from Allah, reciting the Noble Qur'an, seeking refuge with Allah from the accursed Satan and recite the Opening Surah of

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the Quran (Surah Al-Fatihah), Surah Al-Ikhlas, Al-Mu`awwidhatayn (Surah Al-Falaq and Surah Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and in general any part of the Noble Qur'an is good. Allah, the Exalted, said, (And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.) Try to control yourself to abandon anger as the Prophet (peace be upon him) commanded those who get angry to relinquish their anger by observing Wudu' (ablution) and by sitting if they were standing, lying if they were

sitting and seeking refuge with Allah from accursed Satan. Moreover we recommend you to recite Ayat-ul-Kursy when going to sleep and to recite Surah Al-Ikhlas and Al-Mu`awwidhatayn three times when going to sleep, in the morning and in the evening.

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(Part No. 1; Page No. 109)

Influence of the evil eye

The sixth question of Fatwa no. 18649

Q 6: There is a person among us who admirably speaks about things and describes them without mentioning the Name of Allah. He often expresses his admiration about things saying, for example, "Wow, how nice this is; it fits perfectly in its place!" and while he is saying that, the thing he is talking about gets broken or damaged. We therefore think this is the influence of his evil eye. We would like to know the means of protection from the evil eye according to the Sunnah of the Prophet, may Allah reward you with the best.

A: According to Sunnah, anyone who sees anything he admires, be it a person, vehicle, home or anything else, should say "Ma sha'a Allah la quwwata illa bi-Allah (Whatever Allah wills [will come to pass], there is no power except with Allah);" for Allah, the Exalted, said, ﴾"It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh!' If you see me less than you in wealth, and children﴿ Protection from the evil eye can be achieved by the remembrance of Allah through reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after observing Salah (Prayer) and when going to sleep. Reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times every morning and every evening and when going to sleep is also recommended. You should also put your trust in Allah, depend on Him and believe that all good and evil are controlled by Allah, may He be Glorified and Exalted. Whatever He wills is destined to happen and whatever He does not will is not destined to happen. Thus Allah protects His Servants from the evil eye and whatever may harm them.

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Fatwa no. 19822

Q: Some Bedouin men use Satanic superstitions and believe that they are legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to treat people afflicted with the evil eye. The process runs as follows:

Seven pebbles should be collected along with a piece of leather and white alum which is known well by spice merchants. Such materials are to be gathered in one bundle and turned around the head of the patient afflicted with the evil eye seven times while saying the following words:

"First in the name of Allah, second in the name of Allah, third in the name of Allah..." until they complete seven counts in the same way. Afterwards the alum is to be put in the fire and upon boiling they claim that such alum reflects the image of the person whose evil eye afflicted the patient. If the person is a man, the alum will reflect the image of his eye or his genitals and if the person is a woman, her genitals will be reflected.

Shaykh, we hope you will refute those people and advise them.

A: These acts are all Satanic acts and they are of the superstitions that Satan ornaments in the eyes of those people and they are not legal treatments as they assume. Therefore, such acts should be denied, whoever practices such an act should be forbidden to do so and they should be reported to the concerned authorities in order to stop such practices and punish whoever is involved in them.

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May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19635

Q 2: I heard a knowledge-seeker say: along with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is recited for the person afflicted with the evil eye, these words should be said, "A restrainer restrains; a hard stone and a flaming fire; the evil eye will be turned away!" When I asked him about the proof for what he had said, he told that this was reported from some of the Salaf (Righteous Predecessors). So, is there an authentic source for these words? Can they be said to treat anyone afflicted with the evil eye? If they are really attributed to some Salaf, does this stand as proof?

May Allah reward you with the best.

A: The words mentioned above have not been reported neither from the Prophet (peace be upon him) nor any of his Companions and we do not know their origin as they sound strange. The treatment of the influence of evil eye is carried out through Qur'anic Ayahs (verses), the Prophet's supplications, and what was authentically reported from the Prophet (peace be upon him) about the necessity of bathing for `A'in (one who casts an evil eye). Ibn Shihab narrated that Abu Umamah ibn Sahl ibn Hunayf said: ( `Amir ibn Rabi`ah saw Sahl ibn Hunayf bathing, so he said, "I have never seen before such beautiful skin which is like the skin of a virgin." Consequently, Sahl fell down [without being able to move]. So he was brought to the Messenger of Allah (peace be upon him)..., then the Messenger of Allah (peace be upon him) called for `Amir and was very angry with him and said, "What may one kill his brother for? Would you please invoke the blessing of Allah! You should bathe for his sake." Consequently `Amir washed his face, both hands, elbows, knees, feet's tips and inside his Izar (garment worn below the waist) in a bowl then he poured the bathing water upon Sahl, thus Sahl became healthy and sound and went out with people.) Narrated by Ahmad and Malik in Al-Muwatta' and Ibn Majah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 20844

Q 5: Some people, when they or one of their relatives is afflicted with the evil eye and they despair of treating it, say that they dig a grave for the afflicted person thus he will recover if Allah wills. Does this have an origin in the Islamic Law; and if not, is the person who digs the grave for that purpose considered sinful? Would you please give us your opinion, may Allah reward you!

A: digging a grave to treat a person afflicted with the evil eye has no origin in the Purified Shari`ah (Islamic Law); rather it is definitely a superstition that should be abandoned and warned against.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19885

Q: When reciting Qur'an over a patient whose eyes are closed yet fully conscious, he sees the one who worked Sihr (sorcery) against him; the sorcerer, the place where sorcery is practiced, or `A'in (one who casts an evil eye). Our question is: is this matter considered knowing Ghayb (the Unseen) or not?

A: the patient's ability to see the one who worked Sihr (sorcery) against him, the sorcerer, the place where sorcery is practiced,

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or `A'in (one who casts an evil eye), upon reciting Qur'an on him, is not considered as knowing the Ghayb (Unseen). Anyone who believes that they know the Ghayb (Unseen), according to this matter, is Kafir (disbeliever). Knowledge of Ghayb (Unseen) is restricted to Allah, the Glorified and He does not disclose it except through revelation inspired to some of His Angels and Messengers. Allah, the Exalted, states, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ and also Allah, may He be Glorified and Exalted, states, ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴿ What happens to the patient concerning this type (of knowing the Unseen) is out of the satanic influence and deception for Banu Adam (human beings, descendents from Prophet Adam). This happens because the reciters seek the assistance of Jinn (creatures created from fire) even if they may pretend to recite (some verses of) the Qur'an and Noble Hadith in order to deceive and misguide the ignorant, the laypeople, and the foolish. By so doing they make people believe that their recitations are useful; thus, they steal their money and exploit them to serve their own interests and desires. In reality they are soothsayers and diviners. Even if what they predict sometimes occurs and what the patient sees turns out to be true, the patient should not rely on this and should not be tricked into believing it. Otherwise, they will accuse people without Shari`ah Legal grounds; rather, because of the influence of Jinn (creatures created from fire) as was previously mentioned. We recommend you not pay attention to such illusions that may shake your `Aqidah (creed) and cause you to cut your ties of kinship and harm people. Moreover, you should turn to Allah, the Exalted, and seek refuge with Him Alone to relieve your distress.

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Place your hopes on no one but Allah and do not rely upon anyone except Him Alone. You must treat yourself with Ruqyah (reciting Qur'an and supplications over the sick as a cure) and the Shari`ah-based supplications mentioned in the Book of Allah and Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him) and take the permissible medicines that may help you recover, if Allah wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Jinn Possession

Statement of the Permanent Committee of Scholarly Research and Ifta'

No. 21518 concerning the issue of the entrance of Jinn into a human body

Praises be to Allah, Lord of `Alamin (mankind, jinn and all that exists) and peace and blessings be upon our Prophet Muhammad, his family and Companions.

To answer the inquiry of Hammad ibn `Abdullah Al-Hammad, a tax notary public, about what was written by: Muhammad ibn `Abdullah Al-Fawzan in Al-Jazirah Newspaper, issue no. 10168 dating 29/4/1421A.H. denying the fact that humans can be possessed by the Jinn, the Permanent Committee of Scholarly Research and Ifta' states: There is evidence from the Book of Allah, may He be Glorified and Exalted, and the Sunnah of His Prophet (peace be upon him), as well as the consensus of Ummah (nation) on the possibility and occurrence of this condition, i.e. A Jinn possessing the body of a human. Allah, the Exalted, states, ﴾Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.﴿ Ibn Jarir, may Allah have mercy on him, said: He (Allah) means that Satan leads him to insanity during his lifetime as Satan causes him depression and seizure, (Al-Mas) means insanity.

Al-Baghawy, may Allah have mercy on him, commented on this Ayah (verse), ﴾will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.﴿ with a similar statement.

Ibn Kathir, may Allah have mercy on him, said, "The people referred to in the Ayah will be resurrected from their graves on the Day of Resurrection in a very similar condition to someone who is possessed by Satan, in terms of the very odd state they will be in." Ibn `Abbas, may Allah be pleased with them, said, "The usurer is resurrected on the Day of Resurrection as a choking insane person", narrated by Ibn Abu Hatim. He said it was narrated from `Awf ibn Malik, Sa`id ibn Jubayr, Al-Suddy, Al-Rabi` ibn Anas, Qatadah and Muqatil ibn Hayyan with close wording.

Al-Qurtuby, may Allah have mercy on him, said: This Ayah (Qur'anic verse) is a proof against those who denied the possession of Jinn in human beings thinking that it is a natural disposition and that Satan can never enter a human or be a part of him.

Shaykh-ul-Islam Ibn Taymiyyah, may Allah have mercy on him, wrote in Majmu` Al-Fatawa (The Compendium of Fatwas) vol. 24, pp. 276-277, "The existence of Jinn is affirmed in the Book of Allah, Sunnah of the Messenger of Allah (peace be upon him) and according to the consensus of the Salaf (Righteous Predecessors) of this Ummah and its leading scholars. Moreover, the entrance of a jinn into a human body is also confirmed by the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Allah, the Exalted states, ﴾Those who eat Ribâ

(usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.) In the Sahih (authentic) Book of Hadith compiled by Al-Bukhari and/ or Muslim) it is reported that the Prophet (peace be upon him) stated, (Satan circulates in the human body as blood does.) `Abdullah son of

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Imam Ahmad ibn Hanbal said, "I told my father that some people claim that Jinn can never enter the body of a person. So he said, 'O son! They tell lies. Satan can even speak on the tongue of those whom he possesses.'" Shaykh-ul-Islam said, "What he [`Abdullah] said is self-evident. The Jinn may possess someone and cause him to speak a language that he does not even know. A possessed person may be violently beaten, beatings that even a camel may not endure, yet he neither feels the beating nor is aware of the words he says." Then he said, "None of the leading Muslim scholars ever denied the ability of Jinn entering the body of a human being. Whoever denies this fact and assumes that the Shari`ah (Islamic law) denies it too, is fabricating lies against Shari`ah as there is no Shari`ah-based evidence that denies this fact." (End of quote).

Through the Shari`ah-based evidence that we have mentioned and the consensus of the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the possibility of Jinn entering a human body, it becomes clear for the readers that those who denied this fact are totally wrong. Consequently, the writer Muhammad ibn `Abdullah Al-Fawzan should return to the right and not speak about matters he does not know very well. Allah, the Exalted, states, (And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.) Attributing things to Allah with no basis of reliable knowledge is more grievous than Shirk (associating others with Allah in His Divinity or worship) as far as prohibition is concerned. Allah, the Exalted, states,

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(Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 25109

Q 5: My father took the youngest of my three mentally-retarded brothers, to visit a psychiatrist in order to prescribe a medicine for him because he is very naughty and gives us a hard time. The doctor prescribed some tranquilizers that cause him to sleep all day. Is my father sinful, knowing that he has to give him the medicine because he prevents us from doing our duties. My brother does not hurt anyone, but he has the tendency to run away from the house and go to far away places. We are worried lest he should have accidents, so is it permissible to lock him up in the house or even tie him up with a rope in order to prevent him from running away and not give him the medicines that may afflict him with other diseases that Allah Alone knows?

A: If these medicines affect his health badly, it will not be permissible

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to give them to that mentally-retarded child, and you can stop him from going out by tying him or locking him up at home and so on. May Allah grant you assistance, decisiveness, reward and recompense.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Amulets

The first question of Fatwa no. 16796

Q 1: What is the opinion of Islam on carrying amulets and saying charms?

A: It is not permissible to carry amulets or let people put them on; as the Prophet (peace be upon him) prohibited us to do this saying, ﴿If one ties an amulet, Allah will not accomplish his affairs for him.﴾ The Prophet (peace be upon him) also says, ﴿[Illegal] Ruqyah, amulets and love-potions are acts of Shirk (associating others with Allah in His Divinity or worship).﴾ The Ruqyah here means: All words that are not from Qur'an and Shari`ah-based supplications. Concerning Ruqyahs with (verses from) Qur'an and Shari`ah-based supplications, which are recited on the patient; they are permissible as the Prophet (peace be upon him) says, ﴿There is no harm in Ruqyah as long as it does not include Shirk.﴾ Amulets are: things carried or tied in order to get rid of the evil eye and relieve or get rid of affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 17042

Q 5: The Messenger of Allah (peace be upon him) says, (If a man puts on a necklace, he will be excluded from the intercession of Muhammad.) **Does necklace here mean any kind of gold and silver necklaces; for I**

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used to cite this Hadith to warn the Muslim students who put on silver necklaces?

A: wearing necklaces, rings or certain types of string to ward off evils is forbidden and is considered an act of Shirk (associating others with Allah in His Divinity or worship) no matter what kind they are; because the Prophet (peace be upon him) prohibited this act and renounced those who do it; it denotes reliance on someone other than Allah, may He be Glorified. We should depend on Allah Alone, for He is the controller of good and evil and the Healer. (When the Prophet (peace be upon him) saw a man with a brass ring in his hand, he asked, "What is that?" The man replied, "Something to protect me against Al-Wahinah [weakness; a fever]." The Prophet (peace be upon him) said, "Cast it off, for verily it would only increase your weakness. If you die with it on, you will never be successful.") The Messenger of Allah (peace be upon him) also says, (Anyone who wears an amulet commits an act of Shirk.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18679

Q 4: What is the ruling on using amulets and words of protection in Islam? Should I observe Salah (Prayer) behind an Imam who seeks treatment through them? Am I considered sinful if I observe Salah behind him after I know this about him?

A: Amulets and words of protection are of three types:

The first type: Amulets and words of protection that involve Shirk (associating others in worship with Allah)

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like Istighathah (imploring) anyone other than Allah and supplicating to anyone other than Allah including Jinn (creatures created from fire), devils, Awliya' (pious people), and righteous people. It is not permissible to write or use such amulets and words of protection as they associate others with Allah in His Divinity or worship, and whoever writes, uses, or promotes them is considered a Mushrik (one who associates others with Allah in His Divinity or worship) behind whom observing Salah (Prayer) is not permissible.

The second type: Amulets that contain separate letters, talismans, intelligible words, or any beads and cowrie shells or the like are forbidden. Even if the people do not believe in their good or evil but that they are a reason, still putting them on is considered minor Shirk (associating others with Allah in His Divinity or worship); as the Prophet (peace be upon him) says, ﴿If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.﴾ In another narration, ﴿Anyone who wears an amulet commits an act of Shirk.﴾ Putting them on may be considered major Shirk, if people believe that they themselves ward off evils, and are not just a means for that.

Whoever writes such amulets should be advised and warned about doing so. He should respond or the official authority will depose him from leading congregational prayer to prevent people from taking him as an example and imitating him. Observing Salah (Prayer) behind him is considered correct if he does not believe that such amulets themselves are able to benefit. **The third type:** Amulets and words of protection from Qur'an and lawful supplications written in Arabic words - these are a point of disagreement among the scholars, as there are two opinions:

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The first opinion: They are permissible because they are void of Shirk and its means.

The second opinion: It deems them unlawful; as the Prophet (peace be upon him) forbade us from putting on all types of amulets generally and warned us against them. For example, the Prophet (peace be upon him) says, ﴿Ruqyahs, amulets and love-potions are [acts of] Shirk.﴾ Moreover, the Prophet (peace be upon him) says, ﴿If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.﴾ This opinion is the right one due to the general purport of the Hadith banning the use of amulets.

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The second question of Fatwa no. 14549

Q 2: I suffer from epilepsy and I visited many physicians but to no avail. I went to a person who gave me an amulet in the form of a piece of paper in which some unintelligible words are written and some lines are drawn. He asked me to wear it. Is this permissible?

A: You are not allowed to wear this amulet which was given to you by the person whom you visited to treat you. This is an act of charlatanism and sorcery because it contains lines, talismans and unintelligible words. You have to be treated by lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19046

Q 1: Some people among us, when they find a dead wolf they cut the skin of its face and its ears and hang them as a Hirz (protective amulet) in their homes believing that they dispel devils. What is the ruling on such an act?

A: hanging some parts of a wolf and its skin at home or at the doors as hirz and believing that they dispel devils and prevent Jinn from entering homes is Bid`ah (innovation in religion) and has no origin in the Book of Allah or the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Believing in these things blemishes the Tawhid (belief in the Oneness of Allah/ monotheism) of the Muslim because it is a kind of association with something other than Allah and an act of seeking refuge with something other than Him. Keeping such things at home and hanging them on doors is, like wearing amulets, an act of Shirk (associating others with Allah in His Divinity or worship); according to what was narrated by `Uqbah ibn `Amir from the Prophet (peace be upon him) that he said, (If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.") Related by Imam Ahmad in his Musnad, vol. 4, p. 154. According to another narration, (Anyone who wears an amulet commits an act of Shirk.) Also, `Abdullah ibn Mas`ud (may Allah be pleased with him) narrated: I heard the Messenger of Allah (peace be upon him) say, ([Illegal] Ruqyahs, amulets and love-potions are [acts of] Shirk.) Related by Imam Ahmad in his Musnad, vol.1 p. 381, and by Abu

(Part No. 1; Page No. 125)

Dawud and Ibn Majah in their Sunan.

A Muslim should keep away from such things, hold fast to Allah Alone, seek His protection, put his trust in Allah and seek refuge with Allah Alone, for He Alone controls good and evil. Whoever puts his trust in Allah, He will surely protect him. A Muslim is allowed to seek refuge in the Perfect Words of Allah from His evil creatures. The Prophet (peace be upon him) says, (When anyone lands at a place, and then says, 'I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm him until he leaves that place.) Related by Muslim.

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The second question of Fatwa no. 19595

Q 2: Respected shaykh, i have an aunt, my father's sister, her problem is that when she starts her pregnancy or even knows of her pregnancy, she wears a Hirz (protective amulet) on her chest, in the shape of a small book covered by a piece of cloth which is closed by stitches. If she happens to remove it or cast it away, she miscarries and the baby comes out as stillbirth. My question is: What should we do about that? Would you please help us, may Allah reward you for what you will do for us!

A: Wearing such a book on the woman's chest when she gets pregnant; in order not to miscarry and the belief that if she removes this amulet or casts it away

from her chest, she will miscarry, is considered one of the forbidden Shirk-based amulets.

If this woman believes that this amulet, and not Allah, brings about good or evil, she will be guilty of major Shirk (associating others with Allah in His Divinity or worship) that takes her out of Islam, may Allah forbid! Such belief contradicts Tawhid (belief in the Oneness of Allah/ monotheism) and Tawakkul (putting one's trust in Allah). Good and evil are in the Hands of Allah Alone.

But if she believes that such amulets are mere causes upon which some events depend and that Allah is the Provider of good and evil then she commits minor Shirk. Generally, this is proven by what was narrated by Ibn Mas`ud (may Allah be pleased with him) that he heard the Prophet (peace be upon him) say, ([Illegal] Ruqyahs, amulets and love-potions are [acts of] Shirk.) Narrated by Imam Ahmad and Abu Dawud. Moreover, the Prophet (peace be upon him) says, (If someone ties an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.) Narrated by Imam Ahmad in his Musnad, Ibn Hibban in Mawarid Al-Zam'an, and Al-Hakim in Al-Mustadrak. According to another narration of Imam Ahmad: (Anyone who wears an amulet commits an act of Shirk.) In a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by `Abdullah ibn `Ukaym: (Anyone who wears any luck charm will be left to it [and will be deprived of Allah's Help].) Narrated by Imam Ahmad and Al-Tirmidhy.

As for the miscarriage that takes place when that woman removes or casts away this amulet, it is the work of

Satan and not due to keeping such an amulet. This is proven in what Abu Dawud narrated in his Sunan; (it was reported that Zaynab, the wife of `Abdullah ibn Mas`ud, said: `Abdullah saw a thread around my neck. He said, "What is this?" I said, "It is a charm for me." Then she said, "He took it and tore it apart then said, "You, family of `Abdullah should be the remotest people from Shirk (associating others with Allah in His Divinity or worship); I heard the Messenger of Allah (peace be upon him) say, "[Illegal] Ruqyahs, amulets and love-potions are [acts of] Shirk)," so I said, "I had shaking eyes and I used to frequent to so and so, the Jew, and whenever he cast a spell, my eyes

stopped moving. `Abdullah said, "Verily it is an abomination of Satan's handiwork, as he was pricking them with his hand and whenever he (the Jew) cast the spell, he stopped doing that. It is enough for you to say what the Messenger of Allah (peace be upon him) used to say, i.e. 'O Lord of mankind! Grant cure for you are the Healer. There is no cure but from you, cure which leaves no illness behind.'") Narrated by Imam Ahmad, Ibn Majah, Ibn Hibban, and Al-Hakim who said that it is a Hadith Sahih (authentic Hadith). It was approved by Al-Dhahaby.

Consequently, this woman should abandon wearing such an amulet in order to protect her religion and `Aqidah (creed) and keep them safe and sound and give up that act in favor of other acts that are approved by the Shari`ah (Islamic law), including Ruqyah using the Qur'an, Allah's Most Beautiful Names, authentic Adhkar (invocations) and Prophetic supplications which are intelligible and include no prohibitions. Moreover she should put her trust in Allah totally, return to Him in prosperity and adversity, and ask Him for protection from every evil, for He Alone is the Provider of good and evil. Whoever puts his trust in Allah and depends on Allah in all his matters, Allah will suffice him, facilitate his matters and relieve his distresses. Allah, the Exalted says,

(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 20361

Q 9: what is the ruling on writing papers including Ayahs from the Qur'an and invocations and sticking them on any part of the body like the chest and the like, or folding them to put them on the molar?

A: It is not permissible to stick papers including Ayahs from the Qur'an or supplications on the body or on any part of it or put them under the bed and so on; because this takes the same ruling of wearing amulets, which is forbidden according to the saying of Allah's Messenger (peace be upon him), ﴾If someone wears an amulet, Allah will not accomplish his affairs for him and if someone ties a cowrie shell, Allah will not protect him.﴿ Moreover, he (peace be upon him) says, ﴾[Illegal] Ruqyahs, amulets and love-potions are [acts of] Shirk.﴿

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Swearing by other than Allah

Fatwa no. 17169

Is it true that swearing by other than Allah, using abstract meanings, not considered Shirk (associating others with Allah in His Divinity or worship), whereas swearing by essences or beings is that which is considered Shirk?

A: Swearing by anything or anyone other than Allah is an act of minor Shirk (associating other partners with Allah that is not tantamount to taking a Muslim out of Islam); based on the Hadith reported by Imams Ahmad, Abu Dawud and Al-Tirmidhy that Prophet (peace be upon him) said: ﴾Anyone who swears by other than Allah has committed Kufr or Shirk.﴿ If a person aims at glorifying the thing sworn by in the same way that Allah is glorified, this is considered major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), whether the thing sworn by is concrete or abstract; all this is not permissible.

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The fifth question of Fatwa no. 17882

Q5: A teacher said that if a person swears by other than Allah without intending glorification, it will be permissible. He cited an example from the Qur'an where Allah swears by His creatures like the sun, the moon, the forenoon, the night, ...etc.

A: Allah, may He be Glorified, can swear by any of His creatures as He wills, but

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servants are not permitted to swear by anything or anyone except Allah, may He be Glorified and Exalted. It was authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated, ﴿Anyone who has to take an oath should swear by Allah or remain silent. (i.e. He should not swear by other than Allah.)﴾ It was narrated in the Musnad of Imam Ahmad with an authentic chain of narration from `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴿Anyone who swears by anything other than Allah is committing an act of Shirk (associating others with Allah in His Divinity or worship).﴾ It was also narrated in the Sunan of both Abu Dawud and Al-Tirmidhy with an authentic chain of narration from `Abdullah ibn `Umar ibn Al-Khattab (may Allah be pleased with them both) that the Prophet (peace be upon him) stated, ﴿He who swears by anyone but Allah commits an act of Kufr (disbelief) or Shirk.﴾ The phrase "Kufr or Shirk" indicates the narrator's doubt which one the Prophet (peace be upon him) said. The meaning is crystal clear; the narrators were extra careful to mention the exact wordings of the Hadith as they heard from the Prophet (peace be upon him). Shirk here denotes minor Shirk.

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The first and third questions of Fatwa no. 18991

Q 1: Is swearing by anyone or anything other than Allah (the Most Exalted) basically considered major Shirk (associating others with Allah in His Divinity or worship) unless it includes something that renders it minor Shirk?

What does the Prophet (peace be upon him) mean by saying, (Whoever amongst you swears, (saying by error) in his oath 'By Al-Lat and Al- `Uzza', then he should say, 'La ilaha illa Allah (there is no deity but Allah)'?) **And what is the rank of this Hadith?**

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Did the Prophet order those who swear by anyone or anything other than Allah to say "La ilaha illa Allah (there is no deity but Allah);" because they have committed apostasy? Or did he order them to say "La ilaha illa Allah" as a sort of expiation for what they had said?

A: Swearing by anyone or anything other than Allah is basically minor Shirk unless those who do so intend to give what they swear by the same rank as Allah concerning glorification and exaltation. In such a case this is considered major Shirk.

The Prophet (peace be upon him) ordered that "La ilaha illa Allah" should be said by whoever swears (by mistake) by Al-Lat and Al- `Uzza, which were two of the Arab's idols worshipped besides Allah, because swearing by Al-Lat and Al-'Uzza contradicts the word of Tawhid (Monotheism) if it is intended to glorify Al-Lat and Al-'Uzza in the same way of glorifying Allah. If swearing by them is not intended to glorify them, then this is against the perfection of Tawhid, and whoever swears by them, he indeed glorifies them. Whoever swears by idols and the like, his oath is not considered valid but he should seek forgiveness from Allah and say "La ilaha illa Allah" and no expiation is due on him. The word of Tawhid annuls any kind of association with (anything or anyone) other than Allah, and it acquits those who say it from Al-Lat and Al- `Uzza and every other false deity but Allah. This word essentially means that there is no one that has the right to be worshipped but Allah; so it emphasizes worship of Allah and denies such a right to anyone but Allah. Consequently, if a person says it from the depths of his heart out of loyalty to Allah coupled with true repentance to Him for what he has said, such a sin will be expiated.

The Hadith mentioned in the question is authentic and it was related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith and also related by Al-Bayhaqy in his Sunan. The wording of the narration of Al-Bukhari from Abu Hurayrah (may Allah be pleased with him) is thus:

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(Whoever takes an oath in which he mentions Al-Lat and Al- `Uzza (forgetfully), should say 'la ilaha illa Allah (None has the right to be worshipped but Allah),' and whoever says to his companion, 'Come along, let us gamble' must give alms (as an expiation).)

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Q3: Is it right to get evidence on an opinion that differentiates between swearing by the essences of things and abstract meanings according to what the Prophet (peace be upon him) stated, ﴾He who swears by Amanah (trust) is not one of us﴿ ? What is the grade of authenticity of this Hadith? What is the ruling on the writer of this article? And what is the ruling on those who propagate it?

A man swears by Allah falsely, but swears by anything other than Allah, may He be glorified, truthfully. Could his conduct be a criterion to judge him as swearing by other than Allah out of glorification?

A: Swearing by persons, like saying 'I swear by the Prophet' or 'I swear by so-and-so' and swearing by abstract meanings, like saying 'I swear by Amanah (trust)' or 'I swear by my honor' are the same. They are both included within the general form of swearing by anything or anyone other than Allah. The Hadith mentioned in the question ﴾Anyone who swears by Amanah (trust) is not one of us.﴿ confirms the prohibition of swearing by abstract meanings such as Amanah (trust) and the like. It also indicates the prohibition of swearing by persons, as it is indicated by the general meaning of the Hadith. The prohibition of swearing by persons is proved in what was narrated from the Messenger of Allah (peace be upon him) when he stated, ﴾Do not swear by your fathers!﴿ (Agreed upon by Al-Bukhari and Muslim). There is also the Hadith that reads, ﴾Anyone who swears by anyone but Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Narrated by Abu Dawud and Al-Tirmidhy with an authentic chain of narrators. Also, the Prophet (peace be upon him) stated, ﴾Anyone who swears by anything other than Allah is committing an act of Shirk.﴿ Narrated by Imam Ahmad with an authentic chain of narration from the Hadith narrated by `Umar (may Allah be pleased with him).

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Anyone who calls to the differentiation between swearing by Amanah (trust) and swearing by persons in order to permit swearing by persons, is grossly mistaken and his claim is to be rejected. The Hadith narrated from the Messenger of Allah (peace be upon him) concerning the prohibition of swearing by parents and the like, and the prohibition of swearing by anything other than Allah in general can refute this opinion.

Concerning those who swear by Allah falsely, their fault is the false oath and glorifying Allah to prove what is not true. Needless to say, lying is one of the major sins.

Swearing by anything or anyone other than Allah, even when it is a true oath, is considered minor Shirk (associating others with Allah in His Divinity or worship). In essence, Shirk is more grievous than major sins because swearing by anything other than Allah may reach the level of major Shirk, if it is intended to glorify what is sworn by the same way Allah is glorified.

Therefore, Ibn Mas`ud (may Allah be pleased with him) said, "To swear by Allah falsely is more tolerable to me than swearing by anything or anyone other than Allah truthfully."

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Exerting all efforts...without Tawakkul

The first question of Fatwa no. 18281

Q 1: What is the ruling on using all possible means without Tawakkul (putting one's trust in Allah), and on Tawakkul without making use of means?

A: Muslims should place their trust in Allah along with making use of all beneficial means. It is not permissible to abandon the use of means (to materialize one's objective) under the pretext of Tawakkul, as there is no contradiction between the two. Allah has ordained that all possible means be utilized along with Tawakkul.

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Fatwa no. 19700

Q: some Muslims swear by the Prophet, by a person's life, or by their loved ones, along with swearing by Allah - we seek refuge in Allah from this. What is the reason for the spread of this phenomenon? Is it because of the people's ignorance of its seriousness, or due to their customs and traditions? Are there any other reasons? What is the role of the media in enlightening the people regarding this matter? What is the role of the Du`ah (callers to Islam)

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in raising people's awareness as regards this phenomenon?

A: It is not permissible to swear except by Allah (Exalted be He) or by one of His Attributes, because swearing by other than Allah is Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) stated, (Anyone who swears by anyone but Allah has committed Shirk.) He (peace be upon him) also stated, (Anyone who has to take an oath should swear by Allah or remain silent.) Also, swearing is an act of glorifying what is sworn by and such glorification should be given only to Allah (Exalted be He). Thus, it is not permissible to swear by other than Allah, which includes the Prophet or any other creature. Likewise, it is not permissible to swear by any creature along with Allah (Glorified and Exalted be He), such as by saying, "By Allah and the Prophet, I did not do such and such." Muslim scholars in general, and Du`ah in particular, are required to warn Muslims against this and explain (the truth) to them so that they will be aware of what they are doing. They should warn the people against these pre-Islamic customs and this blind imitation of parents. Similarly, mass media should turn the people's attention to this and warn them against such customs, by publishing the scholars' explanation of `Aqidah (creed) and Islamic issues and their warnings against Shirk and acts of disobedience.

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Fatwa no. 20432

Q: Is it valid to swear by the life of Allah saying, "By the Life of Allah"? Ibn Al-Qayyim mentioned this in a poem entitled "An-Nuniyyah As-Shafiyah Al-Kafiyah".

A: It is permissible for a Muslim to say "By the Life of Allah", and there is nothing wrong with this, as it involves swearing by an established attribute of Allah, and a Muslim may swear by any of the Names of Allah or His Attributes.

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The fourth question of Fatwa no. 18805

Q 4: When we buy goods from a merchant, we ask him about the price which he mentions. After that, to know the final price, we say: "How much is it for the sake of honesty?" or "How much is it for the sake of Allah?" What is the ruling on using these or similar phrases?

A: It is not permissible to swear by other than Allah, whether by honesty or anything else, in compliance with the warning of the Prophet (peace be upon him): (Anyone who swears by other than Allah has committed Shirk (associating others with Allah in His Divinity or worship).)

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Extremism in religion

Fatwa no. 13922

Q: I have a neighbor whose father died about ten years ago. At that time, he did not know that building on the graves is not permissible; therefore, he built a shrine for his father, and people began visiting this shrine and offering sacrifices at it. This evil custom that is based on a corrupt `Aqidah (creed) has been halted, and I advised him (the son) to destroy the shrine, but he refuses thinking this represents undutifulness to his father. What is your advice in this regard? It should be mentioned that people there have weak Iman (Faith) and are illiterate, so if this building remains, it will lead to further spread of corrupt beliefs. Please guide us to the ruling on this and how to destroy this building, and whether or not there are certain Adhkar (invocations) or Qur'an to be recited before demolishing the shrine to ward off any Satan in the grave. May Allah reward you.

A: The building constructed on the grave of your neighbor's father must be demolished, and this does not imply any undutifulness to him. Building over graves is prohibited as it is authentically reported that the Prophet (peace be upon him) instructed `Aly (may Allah be pleased with him) (Do not leave a raised grave without leveling it.) Let your neighbor seek Allah's Support and demolish the building constructed over the grave.

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And let him never fear Satan or any thing else, for these are illusions thrown by Iblis (Satan) in the heart to undermine one's determination to refute evil.

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The first question of Fatwa no. 17070

Q 1: In Yemen large graves were built for some Awliya' (pious people) and rooms were built over these graves with domes like those of Masjids (Mosque) attached over them. These Masjid-like rooms are dedicated by people for offering Salah (Prayer). What is the ruling on that?

A: It is not permissible to build Masjids over graves, because this is a means leading to Shirk (associating others with Allah in His Divinity or worship). It is even more emphatically prohibited to offer Salah at the graves, whether in places built over them or not, as the Prophet (peace be upon him) forbade this. It leads to people calling upon the dead, seeking help and blessing from their graves. This is major Shirk which takes a person out of Islam. Accordingly, it is not permissible to offer Salah in such places, and rooms built over graves should be demolished, as the Prophet (peace be upon him) instructed `Aly (may Allah be pleased with him) ﴿Leave not a raised grave unleveled.﴾

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The first question of Fatwa no. 16357

Q 1: Is it permissible to build a Masjid (mosque) over a grave out of necessity? Is it permissible to build a Masjid in the graveyard after exhuming the bodies? Is it permissible to install pillars in the grave, while leaving the first floor empty and building the Masjid on the second floor?

A: It is not permissible to build a Masjid over graves or exhume the dead to raise a Masjid in their places. The graves have a greater right to the site where they were built, and Muslims must look for another place to build the Masjid. Similarly, it is not permissible to install pillars in the graves or build over them, whether the building is a Masjid or whatsoever. Masjids are not to be built over graves, and the dead must not be disturbed. Furthermore, performing prayers in such Masjids leads people to associate its dwellers as partners with Allah and exaggerate their status. Therefore, it was authentically reported from Allah's Messenger (peace be upon him) that he stated: (May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.) (Agreed upon by Al-Bukhari and Muslim). It was also related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them): (The Messenger of Allah (peace be upon him) forbade plastering of the graves, sitting on them and building over them.) In Sahih Muslim, the Prophet (peace be upon him) said, (Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take the graves as Masjids; I forbid you to do that.) There are many Hadith to that effect, and we ask Allah to set right the affairs of

all Muslims and bestow on them good understanding of Islam. Indeed, Allah is the best One to be asked for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 15925

Q 7: If there is a grave in the backyard of a Masjid (mosque) with a wall in between, is it permissible to perform Salah in that Masjid? Is performing Salah there valid or not? What is the legal ruling on a person who swears by other than Allah such as the Prophet or Al-Amanah (Honesty)?

A: It is invalid to offer Salah in any Masjid where there is a grave. The Prophet (peace be upon him) is quoted to have prohibited to take graves as Masjids. The prohibition indicates that it is not permissible to perform Salah there whether a building was established upon it or not, or if the grave is attached and connected directly to the Masjid or the Masjid is built for its sake. However, in case the Masjid is separated from the grave with a street or a passage for example, there will be no harm to pray therein. It is not permissible to swear by other than Allah (Glorified be He), neither by the Prophet (peace be upon him) or anyone else because the Prophet stated: (Anyone who swears by other than Allah has committed a disbelief or has associated others with Allah.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16076

Q: What is the ruling on offering Salah (Prayer) in a Masjid (Mosque) where there is a grave? A person whom we asked

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said that there is no harm whether the grave was outside the Masjid or annexed to it. He said that the Sahabah (Companions of the Prophet) did not object to burying the Prophet (peace be upon him), Abu Bakr, or `Umar in the Masjid. If the grave is annexed to the Masjid but not in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), it is Makruh (reprehensible) to offer Salah in it. However, you can offer Salah if the grave is in the direction of the Qiblah but not annexed to Masjid. Please, advise. May Allah reward you the best!

A: According to Hadith, it is prohibited to build Masjids over graves as part of the Masjid, for this leads to Shirk (associating others with Allah in His Divinity or worship). It is also prohibited to offer Salah at any spot of the Masjid built over graves because this leads to Shirk or to offer Salah beside graves where there is no Masjid, because this counts as taking them Masjids. On the other hand, the graves of the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them) were outside the Masjid. They were buried in the room of `Aishah (may Allah be pleased with her). When the Masjid was expanded during the caliphate of Al-Walid ibn `Abdul-Malik, the room was included by the order of Al-Walid without consulting scholars. In conclusion, the Masjid of the Messenger (the Prophet's Mosque) was not built over the graves, all praise is due to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16645

Q 1: Is it prohibited to offer Salah (Prayer) in a Masjid (mosque) where there is a grave? Allah (Exalted be He) states, ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿

A: It is invalid to offer Salah in a Masjid where there is a grave, as the Prophet (peace be upon him) stated, ﴾Do not take graves as Masjids﴿ and he cursed those who do that, as it is a means leading to Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16062

Q 2: A man told me that a Hadith states, (Do not set out on a journey but to three Masjids (mosques)...) **He inquired whether it is Haram (prohibited) to visit the grave of Al-Husayn or Al-Sayyidah Zaynab with the sole intention of visiting the grave, not to offer Salah (Prayer) in the Masjid or seek the blessing of the deceased.**

A: it is permissible for men to visit graves without traveling specifically to visit them, according to the statement of the Prophet (peace be upon him), (Visit the graves, for they remind you of the Hereafter.) Related by Imam Muslim in his Sahih (authentic) Book of Hadith. However, it is Haram to travel especially to visit them, seek blessings in them

and those buried in them, or offer Salah there, according to the Prophet's statement, (Do not set out on a journey but to three Masjids: Al-Masjid al-Haram (the Sacred Mosque), this mosque of mine (the Prophet's Mosque), and Al-Aqsa Mosque (in Jerusalem).) The Prophet (peace be upon him) also stated, (May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah (worship).) The Prophet (peace be upon him) also cursed the women who visit the graves. It was reported on the authority of Ibn `Abbas (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) cursed the women who visit graves, and those who build Masjids and place lights upon them.) In another narration reported on the authority of Abu Hurayrah (may Allah be pleased with him), (The Messenger of Allah (peace be upon him) cursed the women who frequent graves.) Accordingly, it is not permissible to travel to visit the grave of Al-Husayn and Zaynab.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16105

Q 2: A group of people visits a Masjid (mosque) wherein is buried a Waliy (a pious person) called Sidi Arwaz. They try to draw closer to him by offering gifts, including coverlets

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and candles, and they slaughter sacrificial animals there. They do this believing that this Waliy will send their Du'a' (supplication) to Allah (Glorified be He). When we asked about this belief, they said that during the French occupation of Algeria, the French Forces fired heavy artillery at this Masjid and could not destroy it. In fact the cannon balls bounced back and killed many of the French soldiers. We would like to know the ruling of the Din (religion of Islam) on this.

A: visiting the graves of the Awliya' (pious people) for the purpose of seeking their blessings or drawing closer to them to ask for their needs to be fulfilled, is an act of Shirk (associating others with Allah in His Divinity or worship) and it is not permissible. Anyone who does this is a Mushrik (one who associates others with Allah in His Divinity or worship), because it involves performing worship to other than Allah (Exalted be He). Allah (Exalted be He) says: ﴿so invoke not anyone along with Allâh.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16097

Q 2: What is the ruling on visiting the graves of the Awliya' (pious people), as we have in our village two graves of Awliya' (pious people) visited by people seeking blessings from them and calling upon them as intermediaries to Allah?

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A: It is not permissible to visit the graves of Awliya' or others in order to seek their blessing and supplicating through them to Allah , as this is a form of Shirk (associating others with Allah in His Divinity or worship) or a means to it. Similarly, seeking blessings from the occupants of graves is Shirk, because one can only seek them from Allah, not others. It is known that what many ignorant people do around grave sites such as seeking the help of the dead and calling upon them to heal the sick, is a form of major Shirk (associating others with Allah in His Divinity or worship). Likewise, supplicating to Allah by virtue of their status i.e. a kind of unlawful Tawassul (seeking to draw close to Allah through unlawful means), is a prohibited Bid`ah (innovation in Islam) and a means to major Shirk. We seek refuge with Allah from all of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17926

Q: Is it permissible to join people during circumambulation around graves to guide them, as this is the only way to make them stop walking around the graves? Is there any Muslim scholar who holds this opinion? What is the ruling on one who holds that circumambulating the graves with people is permissible in order to save them and for the sake of Da`wah (calling to Islam)?

A: The ruling of circumambulating the graves varies according to the intention of the circumambulator.

1- If they circumambulate for the sake of drawing near to the people of the graves, it is major Shirk (associating others with Allah in His Divinity or worship). This is because this is an act of worship dedicated to other than Allah and whoever dedicates any act of worship to other than Allah

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commits Shirk (associating others in worship with Allah).

2- If they circumambulate graves with the intention of drawing near to Allah, it is a prohibited Bid`ah (innovation in Islam) and one of the means of Shirk. Allah did not prescribe that Muslims circumambulate any place but the Honorable Ka`bah.

3- If they do not intend to draw near to Allah or to the dead, but walk with people around the grave to call them to the truth, this is wrong and prohibited. This involves imitating the circumambulators in their action and it is not permissible as a way of Da`wah. Therefore, whoever sees Muslims doing so must advise and reprimand them.

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The second question of Fatwa no. 18149

Q 2: There are a lot of mausoleums in the cemetery of our village. They are built at a height of approximately 10 feet, but the people of this area neither visit nor revere them. We have advised them to demolish these mausoleums, but they refuse as they consider them monuments within the graveyard walls, and no one visits them. We hope your Eminence will kindly provide us with a written fatwa (legal opinion issued by a qualified scholar) so we can present it to the people in charge of

our town to act accordingly.

A: Muslim authorities must demolish any structures built over graves, for they are of the means to Shirk (associating others in worship with Allah). The Prophet (peace be upon him) said to the Commander of the believers `Aly ibn Abu Talib (may Allah be pleased with him) (Spare no portrait unwiped out and leave no high grave unleveled.) It is also authentically reported that the Prophet (peace be upon him) (forbade plastering graves, sitting on them, and building over them) Compiled by Muslim in his Sahih from the Hadith narrated by Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with both of them). He (peace be upon him) also said: (Allah has cursed the Jews and the Christians, for they took the graves of their Prophets as places of worship) (Agreed upon by Imams Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21019

Q: I am a citizen of the Republic of Kazakhstan. There is a grave in my country for a man called Ahmad Al-Isawy which people visit to perform pilgrimage and acts of worship. What is the ruling on this? May Allah reward you. What is your advice to the Muslim brothers in Kazakhstan? May Allah reward you.

A: Islam is based on five pillars, which the Prophet (peace be upon him) clarified in his saying, ﴾Islam is based on five pillars: testifying that there in no god but Allah and that Muhammad

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is the Messenger of Allah, offering Salah (Prayer), giving Zakah, observing Sawm (fasting) in Ramadan and performing Hajj for those who are able to perform it.﴿ The meaning of testifying that there is no God but Allah is that none should be worshipped but Allah. Thus, all forms of `Ibadah (worship), whether outward or inward, such as fear, hope, love, repentance, Salah (Prayer), Sawm (fasting), Hajj, vowing, slaughtering animals, Du`a' (supplication) and seeking help should be dedicated only to Allah. This is Tawhid (monotheism) other than which Allah does not accept, and which leads its believer to Jannah (Paradise) and away from Hellfire. This is shown in many texts of the Qur'an and the Sunnah, such as Allah's saying, ﴾Worship Allâh and join none with Him (in worship)﴿ His saying, ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ His saying, ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ His saying, ﴾Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.﴿ His saying, ﴾and whoever sets up partners with Allâh (in worship), he has indeed invented a tremendous sin.﴿ His saying, ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿

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His saying, ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ and His saying, ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ The Prophet (peace be upon him) also said, ﴾Whoever dies while still invoking a rival (in worship) to Allah will enter Hellfire.﴿ Related by Al-Bukhari in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also said, ﴾Anyone who meets Allah without associating anything with Him will enter Jannah (Paradise); and anyone who meets Him associating (anything) with Him will enter Hellfire.﴿ Related by Muslim in his Sahih Book of Hadith.

This is Tawhid which is Allah's right over His slaves. Those who give this right or some of it to anyone other than Allah have committed major Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief), such as those who supplicate to the dead and seek their help to bring benefit or ward off harm, slaughter animals or make vows for them. Allah (Exalted be He) shows the error and delusion of those who supplicate to anyone other than Him in His saying, ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾

He (Glorified and Exalted be He) also says, ﴿Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.﴾ He (Glorified and Exalted be He) also says, ﴿And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴾ ﴿And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴾ He (Glorified be He) also says, ﴿Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!﴾ Thus, what the people of your village do of circumambulating around the grave to get closer to the dead man is considered a form of major Shirk (associating others with Allah in His Divinity or worship) that renders a person out of the fold of Islam. If they do it to get closer to Allah and think that doing it by the grave is a means for it to be accepted, this is innovated Tawassul (seeking to draw close to Allah through unlawful means) and a means leading to Shirk. They should perform Tawbah (repentance to Allah) of this deed and worship Allah Alone.

Everyone should learn the pillars of Islam and Iman (Faith) as they were mentioned in the Qur'an and the Sunnah, and as clarified by the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

They should also beware of committing deeds that invalidate Iman and Islam, whether Shirk or others. A person who is granted knowledge and understanding should call for Tawhid in the most suitable and useful ways. Allah (Exalted be He) says, ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ He (Glorified be He) also says, ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 21454

Q 1: It is customary when someone marries to go to the domed grave of the righteous man Sidi Muhammad Al-Salih. The bridegroom writes his name and his family name on the wall of the dome. He then lights some candles. When I asked some elders about this custom, they said that this pious Waliy recommended that the newlyweds visit him.

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They told us that he died on his wedding night. People, thus considered his request obligatory and claim that anyone who does not go to the grave and write his name with henna, and lights some candles will become impotent or insane on his wedding night. We heard that when some newly married people disapproved of this habit and did not abide by it, they were afflicted with impotence, insanity, etc. This Waliy is buried alone in a private place, not in the cemetery. Is it permissible to follow them in this habit despite our knowledge that all good and evil are in the Hand of Allah?

What is the meaning of what happened to the newly married people who refused to visit the grave on their wedding night and were exposed to afflictions? They sought several medical treatments but all were in vain. They did not recover until they went to that Waliy, wrote their names with henna, and lit some candles.

Is someone who follows this practice considered a Mushrik (associating others with Allah in His Divinity or worship)? How do we treat people who do this out of fear that they will be inflicted with adversity? Please, advise! May Allah show mercy to and bless you, and benefit Muslims from your knowledge.

A: It is not permissible to visit the graves of the dead in order to be blessed by them or to ensure a happy marriage, or anything else. This is an act of disbelief because these needs are only asked from Allah. So you should abandon this evil practice and warn people against it.

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As for the success achieved when they follow this custom and the problems they face when they do not, this does not validate this practice or its permissibility because this is a trial and test. Actions must be taken from the Shari`ah, not from customs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21394

Q 1: In the city of Sidy Khalid, which is about 7 km from my town, there is a grave known as the grave of Khalid ibn Sanan. Many people come from far away to circumambulate around this grave and seek help from its dead occupant and they collect a lot of money there. This is usually done on the 26th of Ramadan every year. People gather 400 m or less around the grave that is in this graveyard to sell and purchase things. It has become an annual market and people come to it from as far away as 600 km or even more than that; we are not just talking about a local market, shaykh!

My question is: Can my religious brothers and I go to this market to buy and sell?

A: It is not permissible for you to travel to visit graves, because the Prophet (peace be upon him) said, "No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem)." Also, because this is a way to Shirk (associating others with Allah in His Divinity or worship). It is not permissible to circumambulate around graves or to rub their walls to get blessings from them, because this is Shirk and a way to it. It is also not permissible to go to the market that has been established around this grave, because this would involve cooperation in falsehood and support of this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 21847

Q: In Pakistan, there is a famous city named Pakpattan, where there is a shrine of a Sufi shaykh called Farid Al-Din Mas`ud, who died in 664 A.H. His shrine has two doors; one is open for visitors throughout the year and the other is open for only five days every year; starting from the fifth (5) of Muharram on the occasion of an annual feast set at the shrine. People there call this door "The door of Jannah (Paradise)", claiming that the Sufi shaykh Nizham Al-Din Awliya' saw the Prophet (peace be upon him) when the veil was removed before him and he told him that this door is the door of Jannah and that whoever passes through it will enter it. This is why every year hundreds of thousands of people jostle to pass through this door believing this claim, but this year more than 40 persons died while passing through this door

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because of the crowd.

What is the Islamic ruling on this door?

What is the ruling on whoever believes it is the door of Jannah?

What is the ruling on those who pass through this door?

I hope that you will kindly answer us as soon as possible. May Allah reward you with the best reward and guide you to what pleases Him!

A: The Prophet (peace be upon him) forbade building over graves and ordered the demolishing of buildings constructed on them, for this is a means to shirk (associating others in worship with Allah). Thus, the mentioned shrine must be demolished by whoever is in charge. It is impermissible to seek its blessings or contribute to its maintenance, as this is a major shirk. Moreover, the claims spread about it are untrue and false superstitions. We ask Allah to keep us safe and sound.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Exaggerated veneration of the Messenger (peace be upon him)

The first question of Fatwa no. 11293

Q 1: I heard some people say that anyone who is named Ahmad or Muhammad will not enter the Fire on the Day of Resurrection out of honor and glorification to the name of the Messenger (peace be upon him). However, I know some men who are named Ahmad and Muhammad yet oppose all that Allah has commanded us to do and the Messenger (peace be upon him) forbade us from. They do not observe Sawm (Fast) during Ramadan or offer the obligatory Salah (Prayer) and some of them even deny Allah's Existence! May we be protected from that! So, how is it possible that such people will enter Jannah (Paradise)?

A: What is mentioned in the question, that anyone who is named Muhammad or Ahmad will not enter the Fire on the Day of Resurrection, out of honor and glorification to the Messenger (peace be upon him), is not true. The Prophet (peace be upon him) called his closest kindred to Islam; he warned them and commanded them to abide by Tawhid (belief in the Oneness of Allah), and to become believers, then he announced to them all, ("I can avail you nothing against Allah.") Every soul will be held in pledge for its deeds: it will receive the reward for whatever good it has earned, and it will be punished for whatever evil it has earned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 157)

Fatwa no. 12565

Q: I heard a shaykh saying that when the Messenger (peace be upon him) died, the Sahabah (Companions of the Prophet) hastened to bury him on the same day and offered the Funeral Prayer in groups over his body. They, then, continued to visit his grave and recite some Ayat (Qur'anic verses) asking Allah to have mercy on him. I would like Your Honor to fully explain two points stated by this shaykh, which are:

Firstly: Was the Messenger (peace be upon him) buried on the same day, or was he shrouded and left until the selection of Abu Bakr (may Allah be pleased with him) to lead the Muslim state and assume the caliphate? How long did this take? When was the Prophet (peace be upon him) buried?

Secondly: Did the Sahabah (Companions of the Prophet) really recite the Qur'an and visit the grave of the Messenger (peace be upon him) to ask Allah to be merciful with him after offering the Funeral Prayer over his body - as claimed by the shaykh?

A: The Messenger (peace be upon him) was not buried on the same day in which he died. It is not true that the Sahabah came successively to visit his grave and recite the Qur'an there.

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Fatwa no. 17846

Q: There is a question fired by those who excessively revere the graves of righteous people and Mubtadi`s (those who introduce innovations in religion) to whom they call people. They attack us claiming that Imam Ahmad (may Allah have mercy on him) permitted rubbing and kissing of the Minbars (pulpits) and graves of righteous people with the intention of drawing close to Allah. They cite in support the book entitled Al-Jami` Fi Al-`Ilal Wa Ma`rifat Al-Rijal, more specifically the narration of `Abdullah, Salih Al-Marwadhy and Al-Maymuny vol. 2, p. 23, no. 250 which reads: "I asked him about the man who rubs and kisses the Minbar of the Prophet (peace be upon him) seeking his blessing and does the same at his grave, seeking to draw close to Allah (Glorified and Exalted be He). He answered: "There is no harm in this."

Kindly, guide me and provide me with a satisfactory answer, for it gives rise to a strange Fitnah (sedition) among the youth who are not firm in knowledge. Can this statement be attributed to Imam Ahmad (may Allah be merciful with him)?

A: rubbing the remaining relics of the Prophet, his grave and Minbar is not permissible, as it is a means leading to Shirk (associating others with Allah in His Divinity or worship). If this is done with the aim of seeking blessing, it will be Shirk. Shaykh-ul-Islam Ibn Taymiyyah said, "The scholars agreed that the visitor of the grave of the Prophet (peace be upon him) or of other prophets, righteous people, Sahabah (Companions of the Prophet), Ahl-ul-Bayt (members of the Prophet's extended Muslim family)

or others should not wipe or kiss any of these things. Moreover, no inanimate object is lawful to be kissed [out of reverence] except for Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah). It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that `Umar (may Allah be pleased with him) said, when kissing Al-Hajar Al-Aswad, "By Allah I know that you are but a stone that brings no benefit and causes no harm. Had it not been that I saw the Messenger of Allah (peace be upon him) kissing you, I would not have kissed you." Therefore, it is not an act of Sunnah, according to the consensus of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), to kiss or touch the corners of Al-Bayt (the House: another name for the Ka`bah) which are beside Al-Hajar Al-Aswad or the walls of Al-Bayt, or Maqam Ibrahim (the Station of Ibrahim) or the Rock near Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) or the grave of any of the prophets and righteous people. The scholars differed as to the ruling on putting the hand on the Minbar of the Messenger of Allah (peace be upon him) when it existed. Malik held the view that it is Makruh (reprehensible), for it is Bid`ah (innovation in religion). It was reported that when Malik saw `Ata' doing this, he did not attend his religious circles. The narration attributed to Ahmad with regard to permissibility of this act is weak. Likewise, the narration of Ibn `Umar concerning touching the Minbar cannot be used as a proof, for it is contrary to other established proofs and contrary to what was authentically reported from Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him). It is not permissible to act in contradiction to the evidence, because the Prophet (peace be upon him) stated, (Anyone who does an action which is not in accordance with this matter of ours (Islam)

will have it rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 17457

Q 1: What is the ruling on wiping the walls and the steel bars of the Prophet's grave while visiting it?

A: Upon visiting the Prophet's grave (peace be upon him), it is recommended to send peace on him and his two Companions Abu Bakr and `Umar (may Allah be pleased with them). This was the practice of the Sahabah (companions of the Prophet), Tabi`un (the generation after the Companions of the Prophet), the next generation of the best centuries and those who adopted their way. As for wiping the walls and the steel bars of the windows of the room where he was buried, it is a Bid`ah (innovation in Islam) and one of the means to Shirk (associating others in worship with Allah). A Muslim must abandon this prohibited practice and warn others against it.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17056

Q: Did the Barakah (blessings) of the Messenger (peace be upon him) end with his death?

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A: Tabarruk (seeking blessings) from the Messenger (peace be upon him), his sweat, and the water he used for Wudu' (ablution) was permissible during his lifetime, for it was possible to obtain these things and seek Tabarruk from them. However, this is not permissible after his death, as these things ended with his death and can no longer be obtained.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17248

Q 3: What is the ruling on excessively praising the Prophet (peace be upon him)? What is your opinion in this saying: "O Allah, send Your blessings on Muhammad, the cure and treatment of hearts, the good health and remedy of bodies, and the light of sights" while the person believes in these meanings?

A: These words are full of exaggeration and extremism in praising the Prophet (peace be upon him). The Prophet (peace be upon him) prohibited this kind of exaggeration when he said, ﴾Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary).﴿ This description makes the Prophet (peace be upon him) a source of treatment and cure of sicknesses. Indeed, this matter is only within Allah's Power. Al-Khalil (Prophet Ibrahim) said, ﴾"And when I am ill, it is He who cures me.﴿ So the belief that the Messenger (peace be upon him)

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heals ailments is an act of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17468

Q 1: In your respected magazine, issue 37 and precisely in the Fatawa corner, I read the Fatwa no. 5783 which states that reading Qasidah Al-Burdah (The Poem of the Cloak) is a Bid`ah (innovation in religion) and you quoted a Hadith as evidence. You also added that there is no reward in reading this poem; rather some of its verses include major Shirk (associating others with Allah in His Divinity or worship). For example, the poet writes:

Most generous of mankind, I have no one to take refuge in
Except you at occurrence of widespread calamity
If at my resurrection, you do not take me by my hand
Out of kindness, then say O the slipping of my foot

until the end of the poem.

My question is: How can Shirk be detected in the verses?

A: The verses contain Shirk because the poet seeks refuge in other than Allah at the time of calamity on the Day of Resurrection. Seeking refuge in other than Allah is Shirk because it is a kind of worship that is dedicated only to Allah. Moreover, the poet describes this world and the Hereafter as one of the bounties of the Prophet (peace be upon him) and this is definitely false, a sort of exceeding the proper limits, and a kind of dispossessing the sovereignty of Allah (Glorified and Exalted be He). Finally, he writes that of the Prophet's knowledge is his knowledge of Al-Lawh-ul-Mahfuzh (the Preserved Tablet)

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and the Pen. This description denotes that he knows the Ghayb (the Unseen) while Allah (Glorified be He) states: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")

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The fourth question of Fatwa no. 17626

Q 4: Many people claim that allah created the universe for the sake of the Prophet (peace be upon him) and that were it not for the Prophet, Paradise and Hellfire would not have been created. They also claim that he is created from light. How can we refute these claims?

A: The claim that the universe was created for the sake of Muhammad (peace be upon him) and that he is created from light is false and a kind of extravagance and exaggeration. Allah has created mankind to worship Him. Allah (Exalted be He) says, ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ and ﴾He has created the heavens and the earth with truth.﴿ The Prophet (peace be upon him) is a man who was created in the same way as mankind; namely, through a father and a mother. Allah says, ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you.﴿ Moreover,

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Paradise and Hellfire are created as a reward and a punishment for the deeds of man. Paradise is the home of the pious people, whereas Hellfire is the home of the Kaffirs (disbelievers).

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Fatwa no. 18846

Q: In Al-Azhar Magazine, (vol. 4, issue 69 - Rabi` Thany 1417 A.H., p. 540), I read a poem called, "Longing" by Ibrahim `Eisa marking the occasion of the Mawlid (the Prophet's birthday). I have doubts regarding some of its verses for they include seeking help from other than Allah. The poem reads as follows:

O my master! O you the best creature and the splendid light!

Save the truth, for it is about to be erased by a fool

O Prophet! You are the epitome of every good

O my beloved! Offer your graces for they are thirst-quenching

My longing for you is an invocation and an echoing voice

Choose me! Shelter me! For my heart is pure

My heart yearns for my beloved and is watered by my tears

What a great honor, I chant, if I come close to you!

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Please, show what is appropriate and what is not in these verses. May Allah reward you the best for helping Muslims understand their religion.

A: This poem is an invocation and an appeal to the Messenger of Allah (peace be upon him) after his death regarding matters that Allah Alone can do. The verses contain some polytheistic phrases such as, "Save the truth! For it is about to be erased by a fool", "O my beloved! Offer your graces for they are thirst-quenching" and "Choose me! Shelter me!" To believe in these matters is Kufr (disbelief) that may drive a person out of Islam, Allah Forbid! A person should perform sincere Tawbah (repentance to Allah) of this and dedicate all acts of `Ibadah (worship) such as Du`a' (supplication) and Istighathah (seeking help) to Allah only. In addition, a person should believe that Allah (Glorified be He) is the only Sustainer Who can extend benefit and afflict Harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21285

Q: I found the attached poem and read it only to find that it includes verses entailing Shirk (associating others with Allah in His Divinity or worship), such as "If it were not for you, no human would have been created...". The strange thing is that the poem is attributed to Imam Abu Hanifah Al-Nu`man. Is this true? May Allah reward you with the best! Is it permissible to distribute, read, and publish this poem? I hope Your Honor will give

a detailed answer about this poem. May Allah bless you!

A: This poem is a lie against Imam Abu Hanifah (may Allah be merciful with him). It is, thus, not permissible to attribute it to him. Also, the poem includes verses that exceed proper limits and excessively praise the Messenger of Allah (peace be upon him), and this is definitely prohibited. Moreover, it includes Tawassul (supplicating to Allah in the name of a human being) and Du`a' (supplication) to the Messenger (peace be upon him), which should not be done nor believed in, as this is Shirk or may lead to Shirk. Anyone who finds this poem must get rid of it, warn against it, and not propagate for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20857

Q: People circulate some pictures of the prophet's room, which includes the graves of the Prophet (peace be upon him) and his two Companions (may Allah be pleased with them both). Also, there are pictures bearing some Ayahs (Qur'anic verses) and on the back a phrase expressing that these pictures are made as a Waqf (endowment) for the sake of Allah on behalf of a particular deceased person. People usually exchange these pictures on some occasions such as 'Eids and the New Hijri Year. We would like to hear your Fatwa in this regard in order to enlighten people.

A: It is not permissible to distribute these pictures due to the evils which result,

such as exceeding proper limits, Tabarruk (seeking blessings) through them, and exposing the Ayahs and Names of Allah (Exalted be He) to desecration. Also, it is not permissible to print or distribute the pictures that bear Qur'anic Ayahs and have a phrase on the back indicating that they are endowed for the sake of Allah on behalf of a particular deceased person. In doing so, there is a sort of disrespect when the pictures are taken for decoration. Indeed, the Words of Allah are far exalted above that. Additionally, such pictures cannot be made as a Waqf, since there is no Shar'y (Islamically lawful) benefit that can be drawn from using them according to the way mentioned.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21888

Q: Please, explain the legal opinion in respect of looking at and spreading this photo which I received by email and the translation of the caption below it which is as follows: this is the picture of the Prophet's Rawdah (the area between the Prophet's pulpit and grave). People are not allowed to see it, for it is not open for visitors. The number of Muslims who had the chance to see it is one out of 10%. Please, pass it to all you know for the sake of spiritual benefits. May Allah bless us all "Amen". This is the translation of what has been written hereunder. Please, advise about the ruling on looking at

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and spreading them.

My second question is: How do we define Shirk to laypeople and how can we know and protect ourselves from it, because many people believe that such pictures may benefit or harm in someway or another, because it is the picture of the Prophet's grave (if it really is). Could you explain this important issue. May Allah reward you with the best.

A: It is not permissible to spread these pictures, for spreading them is a means to Shirk by seeking blessing from and being attached to them. They must be destroyed and people should be warned against them because the Prophet (peace be upon him) warned against exaggeration at his grave or any other grave. He said, ﴾O Allah! Do not make my grave an idol that is worshipped.﴿ And he (peace be upon him) said, ﴾Do not make my grave a place that you frequent (to invoke Allah's blessings on me), but invoke blessings on me (without visiting my grave frequently) for your blessings reach me wherever you may be.﴿ The Prophet (peace be upon him) said, ﴾You must not take graves as Masjids (mosques), I forbid you to do this.﴿ i.e. do not offer Salah (prayer) in their area, because this is a means leading to Shirk.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21801

Q: As it is clear for you, may Allah protect you, many plots are being made nowadays against this religion to undermine the `Aqidah (creed) and spread acts of Bid`ah (innovation in religion) all over Islamic Ummah (nation) by the enemies of Allah (Exalted be He) and religion. However, people may neglect small things that grow to become serious problems that become hard to stand up to, as happened with the people of Nuh and their statues. Please find attached herewith some of the patterns that grew to become very serious to the extent of holding comparisons between Allah (Glorified be He) on one hand and the Prophet, (peace be upon him) on the other. I do not know what worse could happen than this. The fellows at the Committee of Observing the Abominable Acts in `Aqidah have written this small leaflet that I hope you will read and provide us with your comments. Perhaps this may help to remove such evil. May Allah guide you and benefit His Servants by you, and enjoy your life in worshipping Him, Amen.

A: It is not permissible to write the Exalted Name "Allah" and "Muhammad" (peace be upon him) parallel to each other on a paper, portrait or a wall. This act includes excessive reverence to the Messenger (peace be upon him); it also includes equality to Allah (Exalted be He), leading to a means of Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) said, ﴾Do not

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overpraise me as the Christians did with the son of Maryam (Mary), for I am only a servant (of Allah). Therefore you should say (about me) "the Servant and Messenger of Allah."﴿ Therefore, such portraits or papers should not be hung. Any similar writings on a wall should also be wiped out, to protect the `Aqidah (creed) and act in accordance with the recommendation of the Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of the Fatwa no. 19272

Q 3: How accurate is the claim that when Allah sent Adam (peace be upon him) out of Paradise, he invoked Allah to forgive his sin by the honor of Muhammad, whose name is written in Paradise? The story states that when Adam did so, Allah forgave his sin. Adam supplicated to Allah to allow him to see Muhammad (peace be upon him) and Allah let him see the image of Muhammad (peace be upon him) on the nails of his thumbs whereby he rubbed his eyes. Thus, it has become a custom among some non-Arabs to kiss the nails of their thumbs and rub them against their eyes upon hearing the name of the Prophet (peace be upon him). Actually, we have never heard this before.

We ask Allah to guide you to work for the good and the best interest of the Muslim Ummah. We ask Him to grant you success and guard you - indeed, He is All-Hearer and Responsive.

A: The reports that mention Adam's Tawassul (supplicating to Allah) in the name of Muhammad (peace be upon them both) are baseless, and every action based on such reports are unfounded as well.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20269

Q 2: Is it true what is said, that anyone who recites the following Du'a' (supplication) 12,000 times shall see the Prophet (peace be upon him): O Allah! Send Your Blessings and Peace upon our master, Muhammad, the Unlettered Qurayshy Prophet, the Sea of Your Lights, the Mine of Your Secrets, the Eye of Your Protection, the Tongue of Your Proof, the best of all Your creation, the most beloved of all creatures to You, Your Slave and Your Prophet by whom You confirmed the mission of all Your Prophets and Messengers; and upon his family and Sahabah (Companions)?

A: sending graces and blessings upon the Prophet (peace be upon him) in the formula mentioned in the question is a baseless Bid'ah (innovation in religion); there is no evidence for this in the Qur'an or the Sunnah (whatever is reported from the Prophet). It is obligatory on all Muslims to not do this. They should restrict themselves to narrations that are authentically reported from the Messenger of Allah (peace be upon him) regarding how to send blessings on him. These are sufficient and in them lies all goodness, In sha'a-Allah (if Allah wills). An example of the way to send graces and blessings upon the Prophet (peace be upon him) is the Hadith reported by Muslim, Al-Bukhari, Ahmad, and Al-Nasa'y (may Allah be merciful to them all), on the authority of Abu Mas'ud Al-Ansary (may Allah be pleased with him), who said, ("The Messenger of Allah (peace be upon him) came to us while we were sitting in the company of Sa'd ibn 'Ubadah, when Bashir ibn Sa'd said to him, 'Allah (may He be Exalted) commanded us to send blessings upon you, but how should we send blessings upon you?' The Messenger of Allah (peace be upon him) fell silent until we wished he had not asked him. Then the Messenger of Allah (peace be upon him) said, 'Say: O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon

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Ibrahim (Abraham) and upon the Family of Ibrahim, and send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim (Abraham) and upon the Family of Ibrahim in the Worlds, You are indeed Worthy of Praise, Full of Glory! As for Salam (Islamic greeting of peace), it is as you have learned.'") Another example is the Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ka'b ibn 'Ujrah (may Allah be pleased with him), who reported that when the Prophet (peace be upon him) was asked about the way of sending graces and blessings on him, he answered, saying, ("Say: O Allah! Send Salah (Graces, Honours, Blessings, Mercy) upon Muhammad and upon the Family of Muhammad as You have sent Salah upon Ibrahim (Abraham) and upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory. O Allah! Send blessings upon Muhammad and upon the Family of Muhammad as You have sent blessings upon Ibrahim (Abraham) and upon the Family of Ibrahim, You are indeed Worthy of Praise, Full of Glory.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20845

Q 1: Some people wonder how we can claim that the dead avail nothing, although Musa (Moses, peace be upon him) after his death availed our Prophet Muhammad (peace be upon him) during the Isra' (Night Journey) and Mi`raj (Ascension to Heaven). He advised our Prophet to return to Allah and ask him to reduce the daily obligatory prayers from fifty to five. Also, how can we claim that the Messenger (peace be upon him), the best of creation, avails us nothing after his death?

A: The advice that Musa (peace be upon him) gave our Prophet (peace be upon him), that he should ask Allah for lightening the duty of prayers from fifty to five daily Prayers,

and what happened with the other prophets whose dead bodies exist in their graves on earth are a special case and one of the miraculous supernatural events restricted only to the Prophet. Allah is over all things competent. The prophets are dead and lead in their graves a life of Barzakh (period between death and the Resurrection). Allah relieved their bodies from decay. However, this case or any other does not indicate that the prophets or any other dead people can avail or harm living people.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Isra' and Mi'raj

The first question of Fatwa no. 20530

Q 1: the Qur'an mentions that our Prophet Muhammad (peace be upon him) was taken up to the heavens on the Night Journey from Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and from there he was taken up to Sidrat Al-Muntah (The Lote Tree of the Utmost Boundary over the Seventh Heaven beyond which none can pass). According to one of the Hadith, the Prophet (peace be upon him) met with our master Musa (Moses, peace be upon him) who advised him that he should entreat Allah (Glorified and Exalted be He) to reduce the number of the daily Salahs (Prayers) from fifty to five. Another Hadith states that when our Prophet (peace be upon him) was on his journey to Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem), he met Prophet Musa (peace be upon him) in his grave. I think that the Jews fabricated this Hadith to exalt Prophet Musa (peace be upon him) and show that he was preferred over our Prophet Muhammad (peace be upon him). Please satisfy our thirst for the truth from your deep knowledge of Islam.

A: It is confirmed by the Qur'an and Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that the Prophet (peace be upon him) was taken on a Night Journey (Isra') from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, and then up to the Seventh Heaven (Mi'raj). There he saw some prophets, some astonishing scenes, Jannah (Paradise) and Hellfire. There Allah (Glorified and Exalted be He) spoke to the Prophet (peace be upon him) with no intermediary and enjoined on him fifty Salahs. But the Prophet (peace be upon him) kept on returning to His Lord, asking Him to lighten the duty, until Allah (may He be Blessed and Exalted) reduced it to five Salahs in practice, but fifty in reward.

All praise and thanks are due to Allah Alone!

It is confirmed in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that the Prophet (peace be upon him) saw Musa (peace be upon him) in the Sixth Heaven and it was he who advised our Prophet (peace be upon him) that he should go back to Allah (may He be Blessed and Exalted) to ask him to reduce the number of Salahs. This is confirmed in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others.

It is also authentically reported in "Sahih Muslim", "Musnad Al-Imam Ahmad", "Sunan Al-Nasa'y", and "Sahih Ibn Hibban", on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("I passed by Musa near the red mound on the night I was taken on the Nightly Journey (Isra'), and he was standing in prayer in his grave.") All this is truth, which Muslims must believe in and acknowledge. It is confirmed that the Messenger of Allah (peace be upon him) saw Musa (peace be upon him) in his grave performing Salah and that he also saw him in the heavens,

and Allah has power over all things. It is not permissible to deny what has been confirmed in the authentic texts reported from the Prophet (peace be upon him) due to bewilderment of minds at it, comparing the world of the Ghayb (the Unseen) or Barzakh (period between death and the Resurrection) to life in this world, or by claiming that they are just fabricated by the Jews. All of this is error, misguidance and deviation from the Straight Path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tawassul

The second question of Fatwa no. 13845

Q 2: Is it permissible for a person to make Dhikr (Remembrance of Allah) by saying: "O Allah! You are All, from You comes all, to You refers all, by Your Grace lives all, and You are raised above all. I ask You by Your Mercy O Most Merciful"?

A: This formula of Tawassul (supplicating to Allah in the name of/by the virtue of...) is baseless in Shari'ah (Islamic law); the Tawassul that is Islamically permissible is that a servant beseeches Allah in the name of one's Iman (belief) in Him or righteous good deeds. Allah (Exalted be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) It is related in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of 'Abdullah ibn Buraydah from his father that ("The Messenger of Allah (peace be upon him) heard a man saying, 'O Allah! I beg You in the name of my bearing witness that You are Allah, there in no god but You, the One God, the Self-Sufficient Sustainer of all, Who begets not, nor was He begotten, and there is none coequal or comparable to Him." He (peace be upon him) said, "You have begged Allah by His Name which, when begged by it, He gives, and when supplicated by it, He answers.") Also, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with them both) that he heard the

Messenger of Allah (peace be upon him) saying, (Three persons while walking were overtaken by rain, so they sought refuge in a cave in a mount; but a rock fell down the mountain and closed the mouth of their cave. Some of them said to the others, "Think of righteous deeds which you did for the Sake of Allah, and supplicate to Allah (may He be Exalted) in their name, perhaps He may remove it for you." One of them said, "O Allah! I had my two old parents, my wife and little children to look after. Whenever I brought back my herd from the pasture, I would draw the milk and serve it first to my parents before my children. One day the quest for pasture took me far, so I only returned in the evening to find them both asleep. So, I drew the milk as I used to, then took it and stood close at their heads, hating to wake them from their sleep and hating to hand it first to my children to drink, who were crying of hunger at my feet. I and them remained thus until the break of dawn. (O Allah)! If You know that I have done that only seeking Your Face (Pleasure), open up a way in it for us through which we can see the sky." So, a way was opened in it for them through which they saw the sky. Another said, "O Allah! I had a cousin whom I loved the strongest kind of love a man can feel for a woman, and I asked her herself but she refused until I would bring her a hundred Dinars. So, I struggled until I collected a hundred Dinars and went to her with them. But when I sat between her legs, she said, 'Slave of Allah! Fear Allah, and do not break the seal (i.e. take her virginity), except by its right (i.e. marriage).' So, I got off her. O Allah! If You know that I have done that only seeking Your Face, open up a way in it for us." So, a way was further opened in it for them.

The third said, "O Allah! I hired a worker for a Faraq of rice and when he finished his job, he said, 'Give me my right.' So, I offered to him his Faraq, but he refused to take it.' So, I kept sowing it (the rice) until I gathered from it (the yield) cows and their herdsman. He then came to me and said, 'Fear Allah and do not deprive me of my right.' I said, 'Go to these cows and their herdsman and take them.' He said, 'Fear Allah and do not mock me!' I said, 'I am not mocking you, take these cows and their herdsman.' So, he took them and went away. If you know that I have done that only seeking Your Face, open up the rest of it for us." So, Allah opened the rest.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16708

Q: What is the difference between al-Tawassul al-Shirky (seeking to draw close to allah through polytheistic means) and al-Tawassul al-Bid`y (seeking to draw close to allah through heretic means)? May Allah reward you with the best.

A: Al-Tawassul Al-Shirky refers to the case when a suppliant draws near to whom he is supplicating by performing acts of worship such as sacrificing, vowing, seeking help, and supplicating just as they used to do in the Pre-Islamic era. Allah states, (And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh.")

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For example, the acts of disbelief practiced by grave worshippers around shrines such as calling the dead, offering sacrifices, and making vows to them.

As for Al-Tawassul Al-Bid`y, it refers to the case when a suppliant supplicates Allah through the status or the right of a prophet, a Waliy (pious person), or a righteous person without offering them any act of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17058

Q 3: Some people say in their invocation, "O Allah! We ask You by means of Your Messengers to heal, provide us with sustenance, etc.", is this act permissible?

A: It is not permissible to use tawassul (supplicating to Allah) by virtue of the status of the prophets or other people. For example saying 'I ask You by virtue of Your prophets' is an oath by means of creation that Allah should do something. It is a Bid`ah (innovation in religion) and a means to Shirk. It is permissible for a Muslim to seek help by Allah's Names, Attributes, and belief in Him, and by virtue of their good deeds.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18461

Q: A seeker of knowledge in Indonesia enquires about the validity of Tawassul (supplicating to Allah by virtue of the status of) the dead righteous people and prophets. The concerned learner would like to know your opinion regarding a book that mentions that such Tawassul is not only permissible but also Sunnah (a commendable act). The author adds that Tawassul in question was practiced by prophets, messengers, and our Salaf (righteous predecessors). He proceeds that no scholar rejected Tawassul except Shaykh Al-Islam Ibn Taymiyah. The author, who claims to be affiliated with Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), states that it is permissible to make Tawassul by the Prophet (peace be upon him) before his birth, during his lifetime, and after his death. He quotes proofs for all this and arrogates that Ahmad made Tawassul by Al-Shafi`y and that Al-Shafi`y made Tawassul by Abu Hanifah. He seeks evidence in some sayings that he attributes to some righteous scholars. The author also mentions that Du`a' (supplication) made by the graves or righteous people is accepted. Please tell us about your opinion regarding all this. Are the Hadiths mentioned by the concerned author such as the one on Adam's sin and that on Tawassul by Al-`Abbas Sahih (authentic)? Regarding the second Hadith, did such an incidence happen during the lifetime of Al-`Abbas or after his death? It may be worth mentioning that the concerned Indonesian brother works as a driver and prays with me every day in the Masjid (mosque). Attached are sixteen pages of the book in question that the Indonesian brother photocopied. Please, advise!

A: First: Making Tawassul by prophets and Awliya' (pious people) is Bid`ah (innovation in religion) and a means to Shirk (associating others with Allah in His Divinity or worship). However,

making Tawassul by Du`a' of live prophets and Awliya' for a person is permissible. Evidence for this is that when Muslims suffered from drought, they made Tawassul by Du`a' of the Prophet (peace be upon him) i.e. they asked him to make Du`a' for rain. Moreover, a blind man made Tawassul by the Prophet so that he (peace be upon him) asked Allah (may He be exalted) for the man to restore his eyesight and Allah (Exalted be He) responded to His Prophet's invocation.

On the other hand, making Tawassul by a person's belief in prophets and their love and obedience to them is a good deed and a means to draw close to Allah (Glorified and Exalted be He) whether done when prophets are alive or after their death. The same applies to making Tawassul by a person's love and copying of righteous people. Conversely, making Tawassul through asking dead prophets or righteous people to make Du`a' for a person is Shirk. This is because a deceased person is not in a state to be asked to make Du`a' or anything else for anyone.

As for making Tawassul by honor of the prophets or righteous people or swearing oaths by them or by their merits in the sight of Allah; all this is a sort of impermissible Tawassul that is equivalent to Bid`ah. Following is a Fatwa that we issued previously on this matter: Question: Is it permissible for Muslims to make Tawassul by prophets and pious people? It is worth mentioning that I read a

viewpoint by some scholars to the effect that making Tawassul by Awliya' is permissible as Du`a' is directed only to Allah (Exalted be He). Nevertheless, I came across some other different opinions. Could you please tell me the correct ruling on this issue?

Answer: A waliy is whoever believes in Allah, fears Him, conforms to His commands, and refrains from His prohibitions. Allah (Exalted be He) says: ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿

Making Tawassul to Allah (Exalted be He) through His Awliya` is of four kinds:

1- That a person asks a Waliy who is alive to make Du`a' for them that Allah grants them abundant Rizq (sustenance), cures them from a specific disease, guides them to truth, makes them successful, etc. Such type of Tawassul is permissible. Evidence for this is that when the Sahabah (Companions of the Prophet) suffered from drought, they asked the Prophet (peace be upon him) to make Du`a' for rain. The Prophet did so and Allah (Exalted be He) responded to His Prophet's invocation and it consequently rained. Another proof is when the Sahabah asked Al-`Abbas during the caliphate of `Umar (may Allah be pleased with them all) to make Du`a' for rain. Whereupon Al-`Abbas invoked His Lord and all other Sahabah said Amen" behind him. Besides, it was the common practice of the Sahabah during the lifetime of the Prophet (peace be upon him) to make Du`a' for each other that Allah might grant them goodness and protect them against evil.

2- That a person calls upon Allah while making Tawassul by his love for Prophet Muhammad (peace be upon him), his obedience to him, and his love to Awliya'. Such type of Tawassul is also permissible. A person thus may say: "O Allah! I ask you by virtue of my love to your Prophet (peace be upon him), my obedience to him, and my love for Awliya' that you may grant me so and so." This is equivalent to supplicating to Allah by virtue of a person's good deeds which is permissible as it is authentically reported that the three people were confined in the cave

and made Tawassul by their good deeds.

3- To ask Allah by virtue of the honor of His prophets or Awliya' by saying such as: "O Allah! I ask You by virtue of the honor of Your Prophet or of Al-Husayn, etc." This type of Tawassul is not permissible. Although the honor of Awliya' is of great status in the sight of Allah (Exalted be He) especially that of Prophet Muhammad (peace be upon him), making such Tawassul is not a Shar`y (Islamic legal) reason for the acceptance of Du`a'. When the Sahabah (may Allah be pleased with them all) faced drought after the death of the Prophet; they did not make Tawassul by virtue of the Prophet's honor. Instead, they made Tawassul by asking the Prophet's uncle i.e. Al-`Abbas to make Du`a' for rain. The Sahabah did so though the status of the Prophet is higher than the honor of all other people. Yet, no narration is available to the effect that the Sahabah - who belonged to the best generation and were the most loving to the Prophet and knowledgeable of his status - made Tawassul by the Prophet (peace be upon him) after his death.

4- If a person asks Allah (Exalted be He) for their need while swearing an oath by Allah's Waliy or Prophet or by their honor, this type of Tawassul is not permissible for since swearing an oath by one of the creatures of Allah to ask another creature of Allah to do something is Haram (prohibited), such a prohibition is more emphatic with regard to swearing an oath by one of the creatures of Allah to

ask Allah - the Creator - to do something. In addition, Allah (Exalted be He) does not owe a created being any right. In other words, a person's obedience to Allah (Glorified be He) does not qualify them to swear an oath that Allah may do a certain thing.

This division of types of Tawassul is not only supported by authentic proofs but it also protects Islamic `Aqidah (creed) and blocks the means to Shirk. May peace and blessings be upon

our Prophet Muhammad, his family, and Companions!

Secondly: Calling upon Allah (Exalted be He) by graves is Bid`ah and a means to Shirk as it leads to invoking the deceased. Hence, `Aly ibn Al-Husayn blamed the man who used to go to a gap by the grave of the Prophet (peace be upon him) for making Du`a'. `Aly and said to such man: "I will inform you of a Hadith that I heard from my father who heard from the Prophet (peace be upon him): ﴾Do not make my grave a place of worship and do not make your houses graves (by not offering voluntary Prayer in them), but invoke blessings on me, for your blessings reach me wherever you may be.﴿ Narrated in Al-Mukhtarah Collection of Hadith.

Since the foregoing Hadith prohibits making the Prophet's grave a place of worship, the same prohibition is more emphatic with regard to all other graves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18604

Q: Some people supplicate to Allah by the Prophet (peace be upon him). Does this supplication conform to Islamic `Aqidah (creed)?

(Part No. 1; Page No. 186)

A: supplicating to Allah by His creatures is not permissible and is a prohibited form of Tawassul (supplicating to Allah by virtue or the status of) and swearing by other than Allah, because Allah is not obliged to do anything. It is lawful for a Muslim to make Tawassul by His Names and Attributes, or one's good deeds, such as belief in Allah and His Messenger, dutifulness to parents and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20316

Q: Attached is a copy of a Du'a' (supplication) distributed by some immigrants to be said in Safar. The Du'a' includes: "O Allah! By the virtue of the status of Al-Hasan, his brother, grandfather, and father, spare us the evil on that day and what takes place on it, O All-Sufficient One! ﴾So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.﴿ **Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us) and there is neither might nor power except with Allah, the Most High, the Most Great.**

O Allah! We ask You by Your Beautiful Names, Perfect Words, and the honor of Your Prophet, our leader Muhammad (peace be upon him), to protect us and save us from Your affliction, for You are the Only One Who wards off afflictions. O Reliever of distresses! Relieve our distress and remove from us the distresses which have been destined for us in this year, for You are Omnipotent over all things." I hope Your Honor will examine this Du'a'.

A: This is an innovated Du'a' in terms of being specified to be said at a certain time.

It also includes Tawassul (supplicating to Allah by virtue of the status of...) by Al-Hasan, Al-Husayn, the honor of the Messenger (peace be upon him), and names which are given to Allah although they are stated neither in the Qur'an nor in the Sunnah (whatever is reported from the Prophet). It is not permissible to name Allah (Glorified be He) except with what He has named Himself in His Book or revealed to His Messenger Muhammad (peace be upon him). Tawassul by people or by the virtue of their status in Du'a' is a Bid'ah (innovation in religion), and every Bid'ah is misguidance and a means to Shirk (associating others with Allah in His Divinity or worship). Accordingly, the circulation of this Du'a' should be prevented in addition to getting rid of any of its copies. It seems that it is innovated by the Shi`ah (Shi'ites).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21362

Q: I read an article by Mash`al Al-Sidiry entitled, "`Ala Al-Ta'ir Al-Maymun" in `Ukaz Newspaper, issue no. 12320 in 16/2/1421 A.H. The writer quotes parts of a petition made by female students to His Excellency the President of Girls' Education including: "We intercede to you with Allah, the Almighty, and the Qur'an to be merciful to us...etc." Your Eminence, what is the ruling on such a phrase? Is it included in the Hadith, "Do not intercede by Allah for His creatures." mentioned by Imam Muhammad ibn `Abdul-Wahhab in his book, "Al-Tawhid". He also cited the Hadith narrated on the authority of Jubayr ibn Mut`im (may Allah be pleased with him) and related by Abu

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Dawud. Would you please - if the phrase is legally unacceptable -warn the newspaper and the writer against it.

A: Yes, the phrase: "We make Tawassul to You through Allah" is like, "We seek Shafa`ah (intercession) to you through Allah, the Almighty." The Prophet (peace be upon him) prohibited it and got angry when he heard it, for it is an offence against Allah. It indicates that the intercessor is less in rank than the one before whom intercession is made. The person who said this phrase should repent to Allah (Glorified and Exalted be He) and determine not to use such phrases that breach the `Aqidah (Creed).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sorcery

The second question of Fatwa no. 18534

Q 2: how can we recognize a sorcerer?

A: A sorcerer is a person who ties knots and blows into them or makes polytheistic incantations that contain names of some devils and Jinn and statements which are not understandable. He separates between a husband and wife and may kill the person affected by his spells. Every Muslim should avoid such people, warn people against them, and take their case to the authorities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20520

Q: Some newspapers publish stories about entertainers with unusual skills, such as breaking stones on their chests, laying on sharp nails and instruments, bending metal beams with their eyes, puling cars with their fingers and other

(Part No. 1; Page No. 190)

amazing feats. What is the Shari`ah ruling on these feats and the entertainers who perform them? What is the ruling on hosting and watching them?

A: Breaking stones on someone's chest, laying on sharp nails and tools, bending metal beams with someone's eyes, pulling cars with someone's hair or teeth, crushing razor blades and glass, and other extraordinary acts that some foolish entertainers display are works of fraudulence, sorcery, and magic like the sorcerers of Pharaoh practiced. Allah (Glorified and Exalted be He) states in Surah (Qur'anic chapter) Al-A`raf: ﴾So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴿ He (Glorified be He) states in Surah Ta-Ha, ﴾Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴿ Thus, it is not permissible to practice, learn, propagate or encourage these works; rather, a Muslim must oppose them and report them so that they will be punished. This will serve as a deterrent and avert their evil from people. Acts and shows of these people clearly involve fraudulence, sorcery, insulting people's intelligence, corrupting the `Aqidah (creed) and taking people's money unjustly.

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May Allah grant us success! May peace and blessings be upon Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20564

Praise be to Allah, Alone, and peace and blessings be upon the Last Prophet. To continue,

The Permanent Committee for Scholarly Research and Ifta' read a letter sent by His Eminence the Manager of the Cooperative Office for Da`wah and Foreigners' Guidance at Al-Ghat to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) No. 1/55, dated 25/7/1419 A.H, that was transferred to the Committee from the Secretariat General for the Council of Senior Scholars numbered 4897, dated 9/8/1419 A.H, in which he raised the following question:

Some brothers asked the following question: "If someone knows that there is a Muslim person who frequently resorts to sorcerers and charlatans seeking their treatment, and that this person keeps receiving treatment from them and visits them from time to time; what is my duty toward this person? Is it permissible to sit, eat and drink with them, or should I desert them and warn other Muslims against them? It should be noted that this matter has become widespread among people. We ask Allah to keep us sound and safe."

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After studying this inquiry, the Committee answered as follows:

It is not permissible to resort to, ask or believe in sorcerers and charlatans. The Prophet (peace be upon him) said, ﴾Anyone who visits a fortune-teller and asks them about anything, their (the person visiting them) prayers will not be accepted for forty nights.﴿ And in another Hadith: ﴾Anyone who resorts to a soothsayer or a fortune-teller and believes in what they say, will have disbelieved in what was revealed to Muhammad (peace be upon him).﴿ Therefore, rulers should be informed about these sorcerers and charlatans and act toward deterring and punishing them, and anyone who resorts to them should be advised and commanded to repent to Allah (Exalted be He). However, if they do not respond to advice, they should be deserted until they make Tawbah (repentance) to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21189

Q: What is the ruling on sitting with warlocks and asking them to show some magic to people then commenting, replying to them, and explaining what is wrong with their actions? We only aim at informing people of the truth of warlocks and how to break their magic. May Allah reward you with the best.

A: It is not permissible to sit with warlocks and ask them to show some of their magic even if the intention is good such as condemning and refuting their magic and informing people of their reality and how to break their spell. The Prophet (peace be upon him) said,

﴾Anyone who visits a diviner and asks him about anything, his Salahs (Prayers) will not be accepted for forty nights.﴿ (Related by Muslim in his Sahih). The word 'diviner' includes soothsayers, astrologers, and magicians. The Prophet (peace be upon him) said, ﴾He is not of us who sees omens or has omens seen for him; soothsays or has the future foretold for him, practices magic or has magic performed for his sake.﴿ (Related by Al-Tabarany on the authority of `Imran ibn Husayn (may Allah be pleased with him), Al-Minawy said: Its chain of narration is good. Indeed, magic is one of the major forbidden acts which drive their doers away from Islam. The Messenger (peace be upon him) instructed people to avoid it. Therefore, it is not permissible to invite the warlock in the way that was mentioned because this will spread their falsehood and call for their corrupted actions. A sorcerer may camouflage, trick, and play with the minds to trick the weak-minded and ignorant, for they can not be convinced with the reply. The reply may not be strong enough to refute the magic works that may affect even those who undertake to challenge the magician. It is a must to denounce evil and anyone who knows a magician should warn the people against him and report him to the concerned authorities to take the necessary deterrent measurements and protect people from their evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18365

Q 1: What is the Islamic ruling on a bewitched man who went to fraudulent diviners to neutralize his spell and give him a counter-spell? Is he permitted to keep this counter-spell?

A: It is not permissible for a Muslim to go to magicians in order to neutralize a magic spell or whatsoever. The Prophet (peace be upon him) stated, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad.﴿ One who does so must repent to Allah (Glorified be He) for this action, trust in Him and resolve never to do it again. Moreover, one must get rid of this counter-spell because it takes the ruling of prohibited amulets that involve Shirk (associating others with Allah in His Divinity or worship). However, a Muslim should seek treatment through lawful medicines and Islamically lawful Ruqyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Learning and practicing sorcery

The sixth question of Fatwa no. 12262

Q 6: What is the ruling on learning sorcery for the purpose of treating those affected by magic?

A: It is not permissible to learn sorcery whether for the purpose of breaking a spell affecting a person or treating diseases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16589

Q: I had many problems with my husband and his family. My husband forsakes me and does not fulfill my rights; he does not treat me kindly to the extent that I suspect that someone has placed a spell on us. A man gave me some papers on which some Ayahs (Qur'anic verses) and invocations of the Prophet are written. He also gave me other papers including meaningless, disconnected letters that he asked me to put in my pocket after my husband, my children and I pass by them for a week. I doubt the validity of this act so I need to get your Fatwa on it.

A: After the Committee looked into the papers attached to the question, we found that the papers contain some Ayahs (Qur'anic verses) and invocations of the Prophet in the form of segments along with

other papers that include disconnected letters and talismans. Therefore, it is not permissible to use these papers because they contain truth mixed with falsehood and corrupt beliefs. A Muslim must avoid such things to protect his `Aqidah (creed) and avoid Shirk (associating others with Allah in His Divinity or worship) and anything that leads to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17785

Q 2: How can a person get rid of sorcery? Indeed, the woman affected regularly recites Adhkar (invocations) and her Wird (portion of Qur'an recited with consistency). Also, a Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) has been recited over her but the signs of Sihr are still apparent, as food and water accumulate by the end of the Pharynx. Whenever she reads certain Ayahs to ward off Sihr, she feels itching. Kindly, give us the legal opinion in this regard. We hope that the person who provides the answer practices Ruqyah himself.

A: Removing Sihr is permissible by the Qur'an and the legal formulae of supplications as well as the permissible medicines. This should be repeated until the person affected by Sihr is cured by Allah's will.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18693

Q: I certainly know that going to a sorcerer is absolutely forbidden. However, I hear that there is a sorcerer who prescribes useful medication for people. Is it permissible for me to use this medication without going to this man? It is worth mentioning that the composition of this medication is unknown to me.

A: It is not permissible to take medication prescribed by sorcerers, even if you do not go to them. The sorcerers commit unlawful acts and seek help from the devils. There is no good in them or in their medication.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 198)

Seeking help from Jinn to treat possession and Sihr

Fatwa no. 16171

Q: Shirk (associating others with Allah in His Divinity or worship) is a widely spread phenomenon in the town where I live. People practice charlatanry, Sihr (sorcery), and seek help from the Awliya' (pious people). I read a book entitled "`Ilaj Al-Umur Al-Sihriyyah" (How to treat matters related to sorcery) and another book entitled "Al-Shirk wa Mazhahiruhu" (Shirk and its manifestations) in which I found a number of Sahih (authentic) Hadith which permit practicing Ruqyah (reciting Qur'an and saying supplications over the sick as a cure). I have, thus, practiced Ruqyah and because of the many patients afflicted with possession and Sihr, I have been practicing it day and night. Am I permitted to seek the help of Jinn (creatures created from fire) to get rid of Sihr or even to order the jinni to search for hidden amulets?

A: It is not permissible to seek help from the Jinn and those who are not in someone's reach. This is Shirk as it is an act of worship that should be dedicated to Allah Alone, not to any person, jinn, angel, or any other being. A living person who is capable of providing assistance may be sought to help in agriculture, construction, combating enemies, etc. The Jinn, on the other hand, must not be sought for help whether they are reachable or absent. This is because Allah (Glorified and Exalted be He)

(Part No. 1; Page No. 199)

states, ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ The Prophet (peace be upon him) stated, "If you need assistance, supplicate to Allah Alone for help."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Karamah of the Awliya'

The fourth question of Fatwa no. 16426

Q 4: What is the difference between a miracle and a Karamah (an extraordinary event performed by a pious person)? Who can be described as Allah's "Awliya' " (pious people)? Please advise us. May Allah reward you.

A: A miracle is a supernatural thing which Allah (Exalted be He) generates at the hand of a Prophet so as to make people believe him; a thing that humans can not do, such as the miracle of the she-camel for Prophet Salih, the hand and the stick for Prophet Musa (Moses), and the Qur'an for Prophet Muhammad (peace be upon them all). However, a Karamah is an extraordinary thing which Allah (Exalted be He) generates at the hands of a pious servant to honor them, like that which happened to Maryam (Mary) and the People of the Cave. A Karamah is a miracle for the Prophet whom this pious servant followed, for this servant did not acquire it except by sincerely following the Prophet. Moreover, this Karamah is not to be proven for someone acquiring it unless they are known for abiding by the Shari`ah of Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Soothsaying

Fatwa no. 11847

Q: A healer requests a sick man to bring a she-camel whereby he walks around with all his children four or seven times after gathering them in the house, then, slaughters it. The sick man is supposed to remain in the she-camel's blood for a period of time. Is this action Haram (prohibited)? Is it permissible to eat from the she-camel's meat, knowing that they pronounced the Name of Allah upon slaughtering it? Please, advise. May Allah reward you with the best!

A: A sick Muslim is permitted to seek treatment through Islamically lawful Ruqyah, which involves recitation of Ayahs of the Qur'an and invocations reported from the Prophet (peace be upon him). He may also resort to lawful medicines.

However, visiting soothsayers or the like who request the sick to slaughter a she-camel, a sheep, a chicken, or any animal is not permissible. This is because slaughtering is an act of worship that must be dedicated to Allah Alone. Allah (Exalted be He) states, ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿He has no partner.﴾

It is not permissible to eat from this camel's meat even if the Name of Allah is mentioned upon slaughtering, because it was slaughtered for the sake of other than Allah (Glorified and Exalted be He) - an act which is considered major Shirk (associating others with Allah in His Divinity or worship) that takes the doer out of the pale of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14746

Q: Thanks to Allah, I am a Muslim woman. I have been married for eight years. My problem is that I hate to have sexual intercourse with my husband. I try to please my husband in all ways, lest I should be sinful. We have only one child and I do not like to sleep with my husband in the same bed. I have tried a lot but I could not. Some relatives advised me to consult charlatans and fortune-tellers. I would like Your Eminence to guide me to the right solution.

A: It is not permissible to go to soothsayers, charlatans, and sorcerers for treatment or to believe them. The Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks them about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ (Related by Muslim.) It is authentically reported that he (peace be upon him) said, ﴾If anyone resorts to a diviner or a soothsayer and believes what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).﴿ You should treat yourself with the Qur'an, Adhkar (invocations), and authentic supplications. For example, Surah Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) Surah Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in addition to the Du`a' (supplications) mentioned in the books of Al-Adhkar and the book entitled "Zad Al-Ma`ad" by Ibn Al-Qayyim.

(Part No. 1; Page No. 203)

It is permissible for you to go to someone to recite Ruqyah (reciting Qur'an and saying supplications over the sick for recovery) on you. We ask Allah to grant you a speedy recovery!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16694

Q: What is the ruling on reading horoscopes published in the newspapers and magazines and believing in what they say?

A: Depending on astrology and horoscopes to know the future counts as an act of Shirk (associating others with Allah in His Divinity or worship) committed by the early Magians, the disbelieving philosophers and their kind. Claiming knowledge of the future means knowing about the Ghayb (the Unseen), which counts as major Shirk and violation of Allah's Command. This act is falsehood and deceit to usurp people's money and corrupt their beliefs.

Accordingly, it is not permissible to publish, cast a look in, promote or believe in horoscopes, as this counts as a form of disbelief and goes against Tawhid (monotheism). Every Muslim should be careful of and give up these matters and depend on Allah (Exalted be He) in all affairs.

(Part No. 1; Page No. 204)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16705

Q: The questioner says that his father believes in superstitions like charlatanism, including drawing on the sand which they learn from a book named "`Ilm Usul Al-Raml," (The science of the basics of drawing on sand) and other things which they call 'folding the earth'. They also believe in protective amulets and writing Hirz (verses of guarding and refuge) which they obtain from so-called yellow books, such as a book named 'Shams Al-Ma`arif Al-Kubra' (The sun of higher knowledge), and 'Kitab Al-Tib-wal-Rahmah' (The book of medicine and mercy), Kitab Al-Awfak, Kitab Daqa'iq Al-Akhyar Al-Kabir, and Sihr Al-Kuhhan (The sorcery of soothsayers) and many other strange books. My father owns some of these books, which he always reads and derives amulets and talismans from them. He also believes in what is called the Al-Riyadah (Exercise), meaning the exercise of spiritual fasting in which they refrain from eating meat. Moreover, they do what they call Al-Mandal by which they search in matters of Ghayb (the Unseen) and conjure the jinn. The questioner is asking about the religious ruling regarding such acts and eating from the meat of sacrifices done for their sake.

A: The books mentioned in the question are misguiding, because they are abundant in means of Shirk (associating others with Allah in His Divinity or worship), soothsaying, propagation of Sihr (sorcery) and deviation from the right path.

Accordingly, they should not be owned, sold or circulated, as they were the cause why many people have deviated from the straight path - truly, to Allah we belong and truly to Him we shall return. As for what you mentioned concerning the person who keeps reading these books and practicing soothsaying, he is definitely so unfair to himself by indulging in the way of deviation and Shirk, and the acts you mentioned are like soothsaying and charlatanism which no Muslim accepts for himself or for others. They indicate complete ignorance of the religion of Allah (Exalted be He). You should advise him and make the way of truth known to him. Urge him to follow the way of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) (may Allah be pleased with them) and if he repents and gives up such malicious misdeeds, praise be to Allah, the Lord of the Worlds. If not, you should not keep company with him until he repents to Allah (Exalted be He). However, if the doer of such acts is your father, then you have to tell him what we said and advise him kindly and leniently - may Allah make you the cause for his guidance. You should not sever your relation with him, but rather keep advising him and supplicating to Allah (Exalted be He) that He may guide him to the way of righteousness as well as keeping good company with him until he repents from such misdeeds or dies. Allah (may He be Praised and Exalted) says: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17558

Q 3: How can we refute the claim that man may control the jinn (creatures created from fire) in a way that makes them carry out his orders, and transport him from one country to another? Does the person who claims so become a disbeliever?

A: seeking help from the jinn is an act of major Shirk (associating others with Allah in His Divinity or worship) and one of the corrupt practices of the pre-Islamic era. Allah (Exalted be He) states, (‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.) Also, He (Exalted be He) states, (And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ’ (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15924

Q 1: Some people employ the help of Jinn (creatures created from fire) to cure diseases claiming that their patients are possessed, and they earn money from this occupation. What is the Islamic ruling on this? Is it Halal (lawful) or Haram (prohibited)?

A: It is not permissible for Muslims to employ the help of Jinn for any reason, because the Jinn will never serve humans unless the latter obey them by committing acts in disobedience of Allah, Shirk (associating others with Allah in His Divinity or worship), and Kufr (disbelief). Allah (Exalted be He) states, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ He (Exalted be He) also states, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will.﴿ Earnings from this work are Haram. Being possessed by Jinn or afflicted with other diseases can be treated by the Qur'an, prescribed Du`a' (supplications), and medication administered by reliable specialists of sound Iman (faith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18891

Q 4: What is the ruling on soothsayers and diviners who claim to have knowledge of all things? Sometimes we ask them about a lost item and they may give us true information about it.

A: It is not permissible to visit, consult, or believe soothsayers and diviners. The Prophet (peace be upon him) stated, (If anyone resorts to a diviner or a soothsayer and believes in what he says, then he will be a disbeliever in what was revealed to Muhammad.) He (peace be upon him) also stated, (Anyone who visits a diviner and asks him about anything, his prayers will not be accepted for forty nights.) Related by Muslim in his Sahih (authentic) Book of Hadith. By their claim of the knowledge of the Ghayb (the Unseen), diviners and soothsayers have disbelieved in Allah the Almighty and left the pale of Islam, as knowledge of the Ghayb is exclusive to Allah (Glorified and Exalted be He). He (Glorified be He) states, (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") He (Glorified and Exalted be He) also states, ("(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).") (Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18255

Q 1: Are there any authentic Hadith regarding exorcising Jinn (creatures created from fire)? What is the ruling on seeking the help of the Jinn to do permissible things? Is whatever transmitted from Ibn Taymiyyah (may Allah be merciful to him) regarding this issue true? May Allah reward you with the best!

A: We do not know any Hadith that the Prophet (peace be upon him) exorcised Jinn. However, a sick person should seek treatment by the Qur'an and Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) as the Salaf (righteous predecessors) used to do. It is not permissible to seek the help of the Jinn or the non-present people as this is an act of Shirk (associating others with Allah in His Divinity or worship). Moreover, there is nothing transmitted from Shaykh-ul-Islam Ibn Taymiyyah regarding the permissibility of such a thing.

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Q 2: We also ask about the lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). Is it permissible to recite a specific number of Ayahs for each case such as reciting such and such Ayah 2001 times and the like?

A: The legal Ruqyah is the one that is taken from the Qur'an and the legal supplications. As for specifying a number of times to recite the Ayah or supplication, this requires proof. However, we do not know of any legal proof in support of this issue. Indeed, the Prophet (peace be upon him) only used to repeat his supplications three times in some cases. It is reported on the authority of `Aishah (may Allah be pleased with her) ﴿that when the Prophet (peace be upon him) wanted to go to sleep, he used to put his hands together, blow in them, and recite Surah Al-Ikhlas (no. 112), Al-Falaq (no. 113), and Al-Nas (no. 114).

He then would rub with them every spot of his body he could reach. He used to do this three time beginning with his head, face, and the front of his body.﴾

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Is it permissible to use Jinn (creatures created from fire) in restoring rights taken by a wrongful man, who unlawfully earned all his money at the expense of people's rights? It should be mentioned that this man oppressed his own brother when he brought a legal action against him after the latter had written him a check. As a result to this, the brother was sentenced to a year and was obliged to pay twenty-five thousand pounds, which led him to leave the country.

A: It is not permissible to use Jinn in deterring a wrongful person or any other person, for this is a sort of sorcery and seeking support of Satan, in addition to other unlawful acts that violate `Aqidah (creed). Therefore, the oppressed person should resort to the authorities to restrain and punish the oppressor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18615

Q 1: Most people think that terebinth and lotus trees are haunted by Jinn. They say "As soon as a person cuts any of these trees, he gets possessed by Jinn or suffers a physical injury. Is it permissible to believe in this? Does this belief lead to Shirk (Associating others with Allah in His Divinity or worship)? How could we interpret the case of those people who suffered this?

(Part No. 1; Page No. 211)

A: The Jinn have no specific trees or place to inhabit. A Muslim should remember Allah (Exalted be He) frequently and seek refuge with the most perfect words of Allah (Exalted be He) against the evil of the wicked creatures to protect himself from Jinn and other things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21297

All praise be to Allah Alone and peace and blessings be upon the Last Prophet, Muhammad, his family and Companions. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to his Honor, the General Mufti by the questioner through Sa`d Al-Husayn. The letter was referred to the Committee by the Secretariat-General for the Council of Senior Scholars under the number 16 on 3/1/1421 A.H. The text of the question is as follows:

A man in Breen, governorate of Al-Zarqa', named Muhammad Idris Al-Hawamdah, claims that he treats people through reading the Qur'an on water after diagnosing the disease. According to him, an angel standing above his eyes enables him to see the disease. We tried in vain to convince him that angels do not come down to any person after the Prophet Muhammad (peace be upon him)

(Part No. 1; Page No. 212)

with revelation. He insists on his claim adding that this is a Karamah (an extraordinary event performed by a pious person) given to him by Allah. He confirms that he has no connection with the Jinn (creatures created from fire), Muslims or non-Muslims, at all; rather, he deals only with the angels. What is the ruling on the person who claims so? He tempted many citizens of the Gulf States generally and Saudi people in particular. May Allah reward you.

After the Committee examined the question, it gave the following answer:

The angels (peace be upon them) do not do anything except by the command of Allah (Glorified and Exalted be He), and it is beyond the capacity of man to control them however he wants. The claim that man deals with the angels or that they help him has no conclusive evidence. The reality is that evil spirits that are jinn or devils may communicate with many people believing that they are angels. They are spirits that communicate with star worshippers and other idolaters. Thus, it is not permissible for a muslim to claim that he deals with the angels, nor is it permissible for Muslims to believe him. If a man is proved to seek the help of jinn or spirits in treating the patients, it will not be permissible to visit him for treatment. The Prophet (peace be upon him) stated, ﴾Anyone who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also stated, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, he will be a disbeliever in what was revealed to Muhammad.﴿ Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a good Sanad (chain of narrators). These

(Part No. 1; Page No. 213)

Hadith and others indicate that it is prohibited to consult or believe diviners and soothsayers who claim knowledge of the Ghayb (the Unseen) or seek the help of jinn, provided their behaviors confirm that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz Al Al-Shaykh

Fatwa no. 21540

Q: We have a widespread phenomenon that is called: "Al-Wakh-dhah. It is as follows: when gold or a car is stolen from a person or his sheep are lost, he would go to certain person who is known for practicing Al-Wakh-dhah. This person utters incomprehensible speech. He may recite parts of the Qur'an and return the stolen or the lost money. Some people ask about how he returns the money and he refuses to tell. O shaykh, what is the ruling on this phenomenon and the ruling on going to those people? Please advise! May Allah protect you.

A: A: If the reality is as you mentioned that he knows the place of the stolen things and returns them, he must be a soothsayer and fortuneteller. He only knows that by looking at the stars, in a magical book, by drawing a line on the sand, seeking the help of Jinn, or any other forbidden means.

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All these acts are acts of disbelief in Allah (Exalted be He), for he claims the knowledge of the Unseen, which is confined only to Allah (Exalted be He) who says, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Exalted be He) also says, ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ Thus, it is prohibited to go to this person and it is forbidden to believe his knowledge of the Unseen, because of the severe punishment reported in this concern. The Prophet (peace be upon him) said, ﴾He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.﴿ (Related by Muslim in his Sahih Book. ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).﴿ (Related by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) and Al-Hakim who ranked the Hadith as Sahih (authentic). The Prophet (peace be upon him) said, ﴾"He is not of us: the one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him. Anyone who goes to a soothsayer and believes what he says has disbelieved in what has been sent down upon Muhammad."﴿ (Related by Al-Bazzar with good chain of narration). As for the claim of this person that he recites the Qur'an, it is a game to trick the people that he is doing a permissible thing in order to spread evil, possess their minds, and extort their money. However, his act is a mere lie. The mere reading of the Qur'an does not unveil the place of the stolen things and he does not use it to return the stolen objects.

(Part No. 1; Page No. 215)

The person who knows the conditions of this person must warn the people against going to him or believe in him. He must explain for them the ruling on that and disapprove of the work of this person and advise him. He must also explain to him the ruling on soothsaying and the bad end of his work. If he stops and repents sincerely, it will be good; otherwise, his case shall be referred to the concerned

authority in order to stop him and ward off harm from the Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20489

Q: In our neighborhood there is a man that people think is a righteous person. They frequently visit him to know the place of things they lost and he tells them where to find such things. What is the Islamic ruling on those who visit and believe in what he says? What is their destiny if they die believing in such matters? Is this a form of Shirk (associating others with Allah in His Divinity or worship) that renders its doer out of the fold of Islam? There is an educated man living in our neighborhood who does not do anything to deny this man's acts; rather he praises him before people but he did not visit him. What is the Islamic ruling concerning anyone who dies believing in what this man says? What is your advice to him, because I will read your answer to him, as whenever I tell him that going to this man is not permissible and believing in what he says is Shirk, he replies that the man knows the place of lost things and helps people. I told him that he conjures up Jinn, but still he does not believe me.

(Part No. 1; Page No. 216)

What is the Islamic ruling on using Jinn in useful matters, and how should I reply to him?

A: A person who tells the place of lost things or claims the knowledge of the Ghayb (the Unseen) is a soothsayer that seeks the help of the Jinn, and as such, he should not be believed or visited. The Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks him about anything, his Salahs (Prayers) extending to forty nights will not be accepted.﴿ He also said, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).﴿ Furthermore, the person who praises the acts of a soothsayer commits a greater sin that the person who goes to the soothsayer, because praising this person implies agreement on what he does and encouraging people to seek his help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21364

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet (Prophet Muhammad - peace be upon him).

The Permanent Committee for Scholarly Research and Ifta' has reviewed a query (No. 1132, dated 19/2/1421 A.H.) sent to His Eminence the General Mufti from His Eminence judge of Badr Court in Madinah. The query, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, reads as follows:

It has recently been circulated among people that there is a person residing in Al-Sham (The Levant) who can cure physical and incurable diseases. This person has become popular. We have been informed that he asks the patient's family to go out of the house and plays a recorded Qur'an cassette tape while placing many pots filled with water. The patient who suffers a physical disease and needs surgery is put in a dark room for one night during which no one may enter to him. The patient leaves the room with good health. This person, with Allah's Power, cures many illnesses, such as blindness and coronary thrombosis. Furthermore, many seekers of knowledge who attend the lessons of well-known scholars visit this person to seek his help. Many residents of this region ask about the ruling on this act. it is worth mentioning that people assert permissibility of seeking help of the Jinn in lawful acts that do not cause harm to others. They attribute this Fatwa to His Eminence Shaykh Muhammad ibn `Uthaymin. This matter poses a serious threat to people. I provide you with this information to help issue a Fatwa that enlightens and lets people understand religious matters. Your quick reply is highly appreciated. Many thanks for your efforts and may Allah reward, protect and support you!

Having discussed the query, the Committee replies as follows: It is not permissible to go to this man as he is a sorcerer or a soothsayer and seeks help from Jinn. The Prophet (peace be upon him) said, (Anyone who visits a soothsayer and believes what he says has nothing to do with that which has been revealed to Muhammad (peace be upon him).) And (Anyone who goes to a soothsayer and asks him about something and believes him, his Salah (Prayer) will not be accepted for forty days.) Scholars and seekers of knowledge are obliged to explain the truth and warn people against the adoption of false ways that oppose the `Aqidah (Creed) and advise them to use lawful treatment exclusively. The Prophet (peace be upon him) said, (Treat yourselves medically, but use nothing unlawful.) And (There is no disease that Allah has created, except that He also has created its treatment that may be known to some people but unknown to others.) A Muslim must use what is prescribed by Allah (Exalted be He) and abandon what He prohibited.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18341

Q: We have a bad habit in Upper Egypt; some people claim that they eject snakes and scorpions from their homes. One of them holds a stick in his hand and says some words such as: Madad i.e. help me, O Sidy Rifa`y and other forms like these. Thereupon, the snake or scorpion comes and walks on the stick which the man holds and then he catches it

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without any harm.

Is there any permissible way that enables a person to catch snakes and scorpions with his bare hands? If this is a trick of a sorcerer, what is the best way to break this magic? It is worth mentioning that I recited some Ayahs to break the spell but the snake or scorpion did not change?

A: This way is an act of Shirk (associating others with Allah in His Divinity or worship), for the one who caught the snake sought help with other than Allah (Exalted be He) saying: O Sidy Rifa`y. Catching snakes and scorpions is not a sign of firm faith or piety. such persons could be seeking help with Jinn and practice sorcery and magic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21163

Q: A large number of patients come to a Jordanian man from several countries, especially from the Gulf States seeking treatment. They commonly believe that he treats many incurable diseases that doctors fail to cure by the permission of Allah. In brief, he seeks the help of jinn in his work, through either reading the Qur'an on water, or performing operations that require no incisions in the body. The patient merely feels that something takes place

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inside his body after which he is cured by the will of Allah. People collectively confirmed that he diagnoses and cures diseases very accurately, and that he requires that the patient must perform Salah (Prayer) and remember Allah often during the operation and receiving the treatment. The man demands the patients to recite Al-Mu`awwidhat (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255). He does not do what sorcerers do, for he neither asks about the patients' names nor the names of their mothers. He just asks about the pain that he diagnoses very accurately. Surprisingly, he receives a small fee about fifty Saudi Riyals, and this encourages people to ask about the ruling on going to him. Is it permissible to seek the help of the jinn in doing good for man? Please, advise. May Allah reward you, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible for a Muslim to seek help from the jinn at all, because they live in a world that we have no knowledge of. Allah (Exalted be He) states, (And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.) The Ayah (Qur'anic verse) censures seeking help from the jinn in general in order to block the means leading to Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19011

Q: A twenty-year-old man called Shaykh Muhammad lives in Jabal Al-Manarah, Jordan. He has been curing people since he was seven years old. I was told that when he was a child, he suffered from an incurable illness. Some pious Jinn (creatures created from fire) came and told his father that they would cure his child by Allah's will and he would treat people in the same way which can be summarized as follows:

The young man tells a patient who consults him for the fist time that "only Allah cures people and not him and that anyone who does not offer Salah (Prayer) will not be cured. Having a sincere intention and putting one's trust in Allah are very important in the course of treatment." The young man asks the patient about what he suffers from and after thinking for a while he tells the patient that there is a cure for his case; which is either water he has blown into it or an operation. He takes fifty riyals and asks the patient to drink three sips from the water at Maghrib and `Isha' Prayers. He asks the patient to say, "In the Name of Allah, the Curer" when drinking the water. If the patient is not cured, the young man tells him that he needs to undergo an operation.

The patient returns to him at a specific night. A group of patients fill a room where he treats them. Before they lie down, he gives them the following instructions: "Do not lie down without performing Wudu' (ablution), mention Allah while laying on your back, do not turn to your left side but to the right side only, stretch your legs, do not move as much as possible, and pray Fajr in congregation and return to lay down." This process starts at 9 p.m. and he returns to them the following day at 9 a.m. the following day morning. They listen to a recorded recitation by one of the famous Qur'an reciters such as, Al-Husary, Al-Sudies, and Al-Shureim while they are laying down. When the young man comes at 9 o'clock, he informs each one of them of their condition, saying for example: "you are cured, you got better but you spoke with other than mentioning Allah and moved." He asks the patient who uttered other than mentioning Allah to undergo another operation that lasts for one or two hours. Taking into consideration that during such an operation the body is not cut open and blood does not flow. Patients lay on the back only after performing Wudu' and mention Allah.

What is the ruling on consulting this young man? Some shaykhs say that anyone who consults him commits Shirk (associating others with Allah in His Divinity or worship) and others say that he is Fitnah (trial). It was proven that the condition of some patients was improved. He cures many diseases in which physicians failed to cure, such as blindness and paralysis.

A: All that is mentioned in the question is a form of bid`ah (innovation in religion), superstitions and

baseless malicious acts which have no evidence in the Qur'an or the Sunnah. The person who introduced this Bid`ah wanted to distinguish himself among other quacks to attract the naive and ignorant common people to steal their money. He is either ignorant or he might be deceiving people. Moreover, he should not be deluded by his skills for it might be a trial and a test from Allah (Exalted be He). It was related by Abu Dawud in his Sunan on the authority of Zaynab from her husband `Abdullah ibn Mas`ud who said, "I heard the Messenger of Allah (peace be upon him) saying, ﴾[Illegal] Ruqyahs, charms and love-potions are [acts of] Shirk (associating others with Allah in His Divinity or worship).﴿ Zaynab said, "Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, a Jew, who applied a spell to me. When he made the spell to me, it calmed down." `Abdullah said, "That was just the work of Satan who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the

Messenger of Allah (peace be upon him) used to say, ﴾'Adhihibil-ba's Rabba al-nass, ishfi anta Al-shafi, la shifa'a illa shifa'ak, shifa'an la yughadiru saqama.' (O the Lord of all people! Do away with the agony, may You cure, You are the Curer, there is no cure except Your cure. A cure that does not leave any sickness.)﴿ (See `Awn Al-Ma`bud, vol. 16, p. 212) (Related by Imam Ahmad in Al-Musnad, vol. 1, p. 381 and Ibn Majah, Ibn Hibban, and Al-Hakim, who ranked it as Sahih (authentic) and was also acknowledged by Al-Dhahaby.)

You should not consult this person as he might be doing things that contradict the Islamic `Aqidah (creed) which you do not know. It is permissible for you to recite or let others recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is free from Bid`ah and superstitions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17277

Q: I am a man and I have been suffering from a psychological disturbance for eight years. I am having treatment and hope that Allah (Exalted be He) will grant me a full recovery. Some people have told me about a local curer in Jordan and gave me his phone number. I called him at five o'clock and informed him about my condition and the pains and sores I have in my head, in addition to insomnia. He asked me to call him the following day at five o'clock and demanded me to send him a sum of one thousand Saudi Riyals

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in Jordan. He recommended me to buy some herbs from Riyadh and I did. I took them and used them in the morning and at noon. I also stopped taking my medicine and decided not to take it anymore. However, after inquiring about this person, I came to know that he is a sorcerer and a charlatan. I hope Your Eminence will guide me whether I am sinful in this regard. Should I continue to take the treatment he prescribed? It should be noted that this treatment consists of natural herbs.

A: If it is proven that this person is a sorcerer, it will not be permissible for you to be treated by him or even to believe him. The Prophet (peace be upon him) said, ﴾Anyone who resorts to a fortune-teller and asks him about anything, his Salah (Prayer) will not be accepted for forty nights.﴿ He (peace be upon him) also said, ﴾Anyone who resorts to a fortune-teller or a soothsayer and believes him in what he says, will have disbelieved in what has been revealed to Muhammad (peace be upon him).﴿ Further, you should make Tawbah (repentance) for that and never act in accordance with what he says in case those who told you that this man is a sorcerer are reliable. You can see physicians or trustworthy, upright and pious persons who can treat your disease. May Allah grant you recovery and safety from every ill.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18602

Q: A man claims that he treats patients by just looking at them without prescribing any medicines.

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He only points to the right side to tell that a patient has recovered or to the left side to tell that they have not. Is such treatment permissible? Is it permissible to be treated by such a man?

A: It is not permissible to go to this man who treats by signs, for he is a liar and a charlatan. Moreover, he may be a soothsayer who seeks the help of Jinn (creatures created from fire). It is worth mentioning that the Prophet (peace be upon him) said: "Anyone who goes to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad." Thus, receiving treatment is only Mubah (permissible) when it is done by lawful Ruqyah (reciting Qur'an and supplications over the sick as a cure), or by known, Mubah, tried medications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20819

Q: There is a person in Yemen, particularly in the governorate of Ta`iz, named Ahmad Hasan `Abdul-Rahman Al-Shar`aby. He claims that he is your student and that you have allowed him to practice Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). However, the people have noticed that he does the following:

1. He gives his patients oil or salve, which he claims to bring from India, and sells it to them at a high price. He claims that it resists Sihr (sorcery) and Jinn (creatures created from fire) possession.

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2. He takes gold from some patients, claiming that he will recite Qur'an over it to repel the Jinn but on the condition of not giving it back to the patients because the Jinn will take it.

3. We would like to inform you that he lived in Saudi Arabia, Madinah, and left during the Gulf crisis in 1411 AH, corresponding to 1991 AD.

How should we - the seekers of knowledge - act toward this man and the likes of him?

A: The above-mentioned methods of treatment, whether prescribed by this person or anyone else, are not Islamically lawful. In fact, they are a way of swindling and deceiving the people. It is, thus, obligatory to advise such practitioners, warn the people against their evils, and refer their case to the Shari`ah Court to apply the rulings of Shari`ah (Islamic law) on them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19948

Q 1: I heard an Imam in our village saying that he is able to show the truth in uncertain or ambiguous situations. For example, if two persons dispute over a right to possess money, this Imam says that

he is able to resolve this dispute by showing the truth with a certain method called "Al-Hikmah" (wisdom in English). I asked him how and he replied that he can recite specific Qur'anic verses or Hadith. When he does so with the consent of the two men, one of the two disputing men will be afflicted with blindness, paralysis, flatulence, etc. if he tells lies. I asked him to teach me this method, but he refused, claiming that it is a secret he learnt from some scholars. He added that no one can learn this method but the one who can meet certain conditions, including the use of this method only in knotted problems, and not to disclose the secret of this method to any one except the one who meets these conditions. My question is: Are these things authentically reported from the Messenger (peace be upon him) and Salaf (righteous predecessors)? If so, are these reports written down in recognized Hadith and Islamic Jurisprudence books? Please explain this matter as I doubt it contains Shirk - I seek refuge with Allah from that.

A: The act done by this man comes under the heading of swindling, charlatanism and satanic works. You should not go to him or believe in what he says. Authorities must ban and punish him according to Shari`ah.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Al-Rahmah Fi Al-Tibb Wa Al-Hikmah (Mercy in Medical Treatment and Wisdom) by Jalal-u-Din `Abdul-Rahman Al-Suyuty. In this book he mentions some medicine; some are common to people while others contain a kind of Shirk (associating others with Allah in His Divinity or worship) or at least doubt. For example, to treat fever a person brings three leaves of olive and writes on the first: `Asab Jahannam (The hardness of Hell), writes on the second: Naharat

Jahannam (Hell was slaughtered) and writes on the third: `Atashat Jahannam (Jahannam suffered thirst). A person should then burn them and use their smoke to ward off evil. The one who has fever should also wear this incantation around his neck in which is written: Say He is Allah, the One. By Allah, this is true (three times), Allah (Al-Samad i.e. the Self-Sufficient Master). By Allah, this is true (three times). He never begets. By Allah, this is true (three times). He is not begotten. By Allah, this is true (three times), and there is no equivalent to Him. By Allah, this is true (three times). These concluding phrases must also be written.

To treat fever, you should bring a dead female locust, not hermaphrodite or male, and cut through its back. Then, take its right half skin along with three leaves of olives after you write on the first: "Amlah Ablah", and on the second: "Malih Qabih", and the third: "Faltah Qamlih" go fever! Peel equal parts of onion and split them into seven parts. When the frenzy possesses him, he burns one part of the seven parts as incense provided that his garment and body are clean. He should wrap his head until he calls: O my master, Mu`awiyah ibn `Unuq and my master `Abdul-Qadir Al-Jilany. After he uses this incense, he goes to sleep saying secretly "Madad `Ala Al-Ashyakh i.e. help me sheikhs!" Allah will cure him.

Another recipe for fever: A person brings three bones and writes on the first: Iglikh Borikh, and on the second: Ya Dalil, and on the third: Yarikh. One bone is prescribed for every day. These are simple examples of this book. It is evident that it contains acts of Shirk. Could you explain to us who is this author Jalal-u-Din `Abdul-Rahman Al-Suyuty?

A: the book "Al-Rahmah Fi Al-tibb Wa Al-Hikmah" which is ascribed to Al-Suyuty is a useless book that has no good. It is replete with superstitions and acts of Shirk. A person must beware of this book and should not rely on it in order to protect his `Aqidah (creed) against anything that may distort or deviate it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19085

Q 1: many people say the crimes that take place on earth have a connection with the moon, i.e., when it becomes a full moon, claiming that they have heard it in some Hadith of the Prophet (peace be upon him). Is this statement true?

A: What is mentioned in the question about the crimes that take place on earth having a relationship with the moon when it is full is not true. There is no basis for this in the Book of Allah or in the Sunnah of the Prophet (peace be upon him). This is a Bid'ah (innovation) created by superstitious fortune-tellers and charlatans, who try to control the minds of ignorant and naive people and thereby facilitate falling into crimes and sins. It is obligatory on anyone who has committed these things to make sincere Tawbah (repentance to Allah) and perform worship sincerely and solely for Allah Alone. Allah (may He be Exlated) is the Sole Disposer of all affairs and He Alone is the Creator of everything, with no partner or associate. He Alone has the Power to bestow benefit or inflict harm.

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The matter is in His hand, whatever He wills happens and whatever He does not will does not happen.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: There is a group of people here who treat people with what they call "folk medicine". When I talked to one of them, he asked me to tell him my name and my mother's name, and them to come back to meet him on a specific day. When I went back, he told me that I suffer from such-and-such an illness. One person said that he uses the Words of Allah to cure. What is your opinion about such people and what is the ruling on going to them?

A: This man and the likes of him, who claim that they can diagnose a patient's illness by just asking them their names and their mothers' names, or who claim that they use the Words of Allah, are soothsayers and charlatans. It is obligatory for them to be advised, warned against what they do, and ordered to make sincere Tawbah (repentance to Allah). If they repent, that will be good. Otherwise, their case should be referred to the relevant authorities to prevent their evil and protect people. It is Haram (prohibited) to consult this man and those like him, based on the Hadith narrated by Abu Hurayrah (may be pleased with him), who reported that the Prophet (peace be upon him) said, ("Anyone who goes to a soothsayer or a diviner and believes in what they say has disbelieved in what was revealed to Muhammad.") (Related by Ahl-ul-Sunan [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and Al-Hakim who ranked it as Hadith Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish]) Therefore, anyone who goes to soothsayers and fortune-tellers and believes the news they claim to reveal from the Ghayb (Unseen) has committed Kufr (disbelief) that takes them out of Islam - may Allah save us from that! Allah (Exalted be He) says:

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(Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19146

Q 1: Is it permissible to believe those who claim that their souls have the ability to speak to the dead in their graves during their sleep? They claim it is out of their hands and is done with Allah's Power.

A: Those people are liar charlatans who manipulate people's minds. It is not permissible to believe them or resort to them. Rather, you should deny their actions, warn people against them and report them to the authorities to punish them and save people from their evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Astrology

Fatwa no. 17727

Q: Some Arab newspapers and magazines dedicate pages to the horoscope, talking about zodiac signs such as Aries, Taurus, Gemini and others. They claim that people born under these signs will probably be moody because the zodiac conflicts a lot during this period. There are many things written in these pages, a copy of which is attached to the message and many Muslim youth read them. Please clarify the Islamic ruling on zodiac signs and your advice to Muslims and to those responsible for the magazines.

A: This is considered the same as divination used by fortune-tellers to inform people if they will be happy or miserable and if they should be optimistic or pessimistic. This is a prohibited idea dating back to the days of Jahiliyyah (pre-Islamic time of ignorance). It is not permissible to practice, follow or spread these ideas. It is even more misleading and misguiding to Muslims to spread such ideas in newspapers, as they involve claiming to know Ghayb (the Unseen), which is the sole Right of Allah (Glorified and Exalted be He) Who says, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿

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Allah also says, ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ Allah even denied that His Messenger Muhammad (peace be upon him) knew the Ghayb. Allah says, ﴾Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"﴿ He (Glorified be He) says, ﴾"And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zâlimûn (wrong-doers, oppressors)."﴿ The Prophet (peace be upon him) said, ﴾Anyone who acquires a branch of the knowledge of astrology has acquired a branch of magic (of which they acquire more as long as) they continue to do so.﴿ There are many Ayahs (Qur'anic verses) and Hadith in this regard. Muslim scholars unanimously agree on this well-established ruling prohibiting astrology. Thus, it is the duty of every Muslim seeking the best for themselves and their religion to avoid this form of manipulating people's minds and beliefs, to fear Allah regarding themselves and their nation and not to spread misleading ideas among Muslims. On the other hand, Muslim rulers (may Allah grant them success) should

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prevent this practice and punish those who spread it according to the Islamic prescribed punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17915

Q 2: What is the ruling on believing the weather forecasts for the coming days, issued by the National Weather Service?

Moreover, doctors say that people suffering from heart diseases, arteriosclerosis and brain diseases are prone to have shorter life spans and are more liable to an early death. Should we believe in what they say? Does this fall under the knowledge of Ghayb (the Unseen), while Allah Alone is the One Who gives life and takes it?

A: Weather forecasts are based on meteorological signs and previous experiences and they are not decisive. So they should not be absolutely believed or belied.

The same applies to the opinions of doctors when they talk about patients suffering from heart diseases. These opinions are based on previous experiments and do not fall under the prohibited foretelling of the Ghayb. Life and death are in the Hands of Allah Alone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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astrology and calculations

The first question of Fatwa no. 19169

Q 1: The calendar always marks zodiac signs such as Sagittarius, Capricorn and others in addition to the names of some stars such as Al-Ghafar, Al-Na`ayim and others. There is also some information available about rain and wind related to each of these signs and stars. It is written that such days are characterized by severe cold or heat and the appearance of certain fruits and specify the length of their day and night. My question is: Are all of these signs and stars and what is said about their weather, wind and the like true? What is the ruling on believing in these things?

A: The information stated about these signs and stars related to rain, wind, temperature, plantation and the like do not fall under the prohibited foretelling of Ghayb (the Unseen). This is just information about how Allah has created the universe discovered by people through experimentation and experience. They are merely expectations that may sometimes not be true, for a reason that is known only to Allah (Glorified and Exalted be He). Consequently, giving and receiving this information

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should not leave the realm of expectations to become certain facts.

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Weather forecasts

The twenty-fifth and twenty-sixth questions of Fatwa no. 18612

Q 25: there is no harm in weather forecasts based on specialized studies. Does the same apply to predicting some events of the near future for a person based on psychological, educational and mental studies at the hands of specialists? They use certain marks in the body to predict what will happen to the person. Does this fall under the prohibited guessing of Ghayb (the Unseen) or there is no harm in that as well? Those involved in these acts say their work is merely academic and depends on their true vision.

A: Firstly: There is no harm in weather forecasts based on cosmic signs, provided that no one believes that these signs are effective in themselves and capable of causing events. This will be considered major Shirk (associating others with Allah in His Divinity or worship). People should not depend on these signs and claim to have the ability to foretell the future or control the good and evil events that happen to others. Furthermore, these expectations based on the cosmic signs should always remain merely assumptions and should not be depended on as decisive facts to predict the future as mentioned in the question. This is

known in astrology as "Al-Ta'thir (belief in the influence of stars)". This is Shirk since these are probable expectations and everything is referred to the Will of Allah.

Secondly: There is no harm in having true vision and insight and in anticipating a certain future for someone based on their actions and behaviors. This can be applied with the same previously-mentioned limitations. They should be nothing more than expectations and everything is referred to the Will of Allah. A person may say, "I expect that so-and-so will be a merchant, since his behavior shows that he will, in sha'a-Allah (if Allah wills)."

Moreover, you should beware of those who claim to know the Ghayb, fortune-tellers, palm-readers, soothsayers and others. Ignorant people resort to them and believe the lies they tell them about their future.

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Q 26: Allah (Exalted be He) says, (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") We are certain that none but Allah knows the Ghayb and this is a main pillar in a believer's creed. However, we live in a time of confusion and doubt. A person may say that nowadays, meteorology predicts when it will rain. Artificial rain can be produced

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by applying modern technologies. Moreover, it is very easy now for obstetricians to know the gender of the fetus by using ultrasound waves. The gender of the fetus can be requested by parents during in vitro fertilization (IVF). Some people say that all this does not contradict the Ayah (Qur'anic verse) or the Hadith (and that the problem lies in our understanding). I hope to receive an explanation from you that removes any confusion or ambiguity. I mean Surah Luqman, Ayah no. 34 and the Hadith where the Prophet (peace be upon him) said, (Keys of the Unseen knowledge are five which no one knows but Allah; (i) no one knows what will happen tomorrow; (ii) no one knows what is in the wombs; (iii) no one knows what they will earn tomorrow; (iv) no one knows in what land they will die; and (v) no one knows when it will rain.) **(Related in "Jawahir" by Al-Bukhari.)**

A: Firstly: meteorologists' weather predication is nothing more than intuitive expectations and everybody knows that many of their anticipations are incorrect. Meteorologists observe what is taking place in the atmosphere and on earth to make their predictions, which may or may not happen. These predictions are not among the Ghayb known only by Allah. Thus, when someone sees a sign in the sky and anticipates the blowing of wind or anything else, this is not among the Ghayb, for they have depended on signs provided by Allah for people

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to use. An example is the signs denoting whether the harvest will be good or bad. In the same way, meteorologists observe and predict. If what they have predicted happens, it will be based on the signs Allah makes available for them, but if it does not happen, this must be due to their mistake in analyzing the signs.

Secondly: It has not been proven that artificial rain does what is mentioned. It is an exaggeration and there is no confusion in this regard. Allah taught scientists that rain is the result of certain reactions, so they make these reactions and rain may or may not fall. If it falls, it will fall in a limited area and will not be like natural rain falling from clouds. Based on that, we all know that the countries that try to produce artificial rain do not benefit from it and if Allah does not make rain fall from the sky in these countries, they will live in drought.

Thirdly: We have already received a question about knowing the gender of the fetus with the use of ultrasound and the Permanent Committee gave the following answer: "All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. It is confirmed in a Hadith Sahih (authentic Hadith) that the keys to the Ghayb are five and they are only known to Allah. They are mentioned in the Ayah

stated in the question. Among these Hadith is what is related by Al-Bukhari on the authority of `Abdullah ibn `Umar (may Allah be pleased by them both) who narrated that the Messenger of Allah (peace be upon him) said, (Keys of the Unseen knowledge are five which no one knows but Allah... (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).)) In another narration on the authority of Ibn `Umar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, (Keys of the Unseen knowledge are five which no one knows but Allah. Then he recited: (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.)) (Related by Imam Ahmad on the authority of Ibn `Umar and Ibn Mas`ud with the same meaning.) The same Hadith was reported from different narrators supporting what is mentioned in the Ayah. It states that Allah Alone possesses the knowledge of the Hour, so no one is able to disclose its time but Him. Neither a close angel nor a prophet knows its time, but Allah has given them knowledge of its signs. None other than Allah knows when and where rain will fall. Experts may know roughly when and where it will fall when the signs are present and the causes are known, but their knowledge is mixed with some conjecture, and at other times, they may be mistaken. Allah (Glorified be He) Alone knows what is in the wombs, regarding fetus's creation,

its growth, the period it remains in the womb, its survival or death, and its soundness or whether an illness affects it unexpectedly. Allah knows all this without acquiring His knowledge from another and without depending on signs. He is Allah Who creates the signs and Whose Knowledge is never wrong and events always take place in reality. He is Allah (Glorified be He). Human beings may have some knowledge of whether it will be a boy or a girl, whether it will be safe or afflicted with a disease, and whether it will remain in the womb until its delivery date or not. Yet Allah guides humans to know these things through different means such as using ultrasound and they do not know it by themselves or without any help. Humans see all these signs after Allah has commanded an angel to fashion the fetus. However, they do not have comprehensive knowledge of what is happening in the womb; they only have general knowledge with a probability of error. Moreover, no one knows what they will gain the next day in relation to their religion or worldly matters. This again is the exclusive knowledge of Allah. People may generally anticipate a gain or loss, which gives them hope and urges them to exert their efforts, or makes them fearful based on the signs and circumstances. Anyway, all of that is not sure knowledge. Finally, no one knows where they will die; whether on land or in the sea, and in which country. Only Allah has this Knowledge, as He (Glorified be He) has full knowledge that encompasses all matters, the public as well as Ghayb; apparent

and hidden. In short, the Knowledge of Allah is not acquired from anyone else and does not depend on reasons, signs or experiments. Allah knows what has been and what will be. His Knowledge is never vague or late and it encompasses all creatures in detail, unlike anyone else. It is Allah Alone Whose help can be sought.

Based on the previous discussion, it is clear that all that you have mentioned does not conflict with Allah's sole Knowledge of Ghayb.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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charlatanry

Fatwa no. 13221

Q: I am an Egyptian citizen residing in Jeddah. I saw an educated person in Egypt, who maintains recitation of the Qur'an. I saw him bringing the Mus-haf (Arabic Qur'an) after performing Wudu' (ablution) and reciting the Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), then commanding those who were sitting with him to do the same. After doing this, he brings a pair of scissors or a ring and puts it at the middle of the Mus-haf, takes one end of the scissors with his fingers, asks another one to grab the other end, and begins to ask the Mus-haf some questions. The Mus-haf then keeps turning right and left between his hands. He asks it, for instance, whether someone is in Cairo now. If the answer is in the affirmative, the Mus-haf turns right and if not, it turns left. This is how he commands the Mus-haf, which actually turns right or left according to the answer. I hope Your Eminence will clarify the legal ruling on this method, for I am worried from it. It should be mentioned that in most cases the answer is correct.

A: The method that is mentioned in the question is not permissible, for it includes charlatanry and the use of Jinn, and all this is prohibited.

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Fatwa no. 19754

Q: I would like to inform you that I live in Al-Ta'if and my wife suffers from a mental disorder. I took her to some practitioners of Ruqyah (reciting Qur'an and saying supplications over the sick as a cure) to whom most of the people in Al-Ta'if resort for treatment. However, I noticed that they commit some acts which arouse suspicions. For example:

Firstly: Some of those practitioners, who recite the Qur'an over the patients afflicted with Sihr (sorcery) or Jinn (creatures created from the fire) possession, put their fingers on the patient's eyes - whether they are males or females - and recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and Ayah (22) of Surah Qaf. After this, the patient sees the type of Sihr, those who have cast the Sihr on them, and where the Sihr is hidden. In addition, they claim seeing other things such as snakes, persons and other places which they know. What confuses me is that the practitioner knows that he will see things of that sort and this is called "revelation". Some of those practitioners recite the Qur'an in a low voice while standing before the patient. They then stretch their hand toward the patient and blow over it, saying "The patient

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is afflicted with Sihr which is sentinelled by a male, female or a flying jinni.

Secondly: My wife is afflicted with Sihr - as they claim and Allah knows best. When the practitioner recited the Qur'an over her, something strange took place; she vomited pieces of fabric and blood. She sometimes vomited small plants, three nails wrapped in a piece of fabric, and locks of hair and fingernails placed in a plastic bag. Some other patients vomited pieces of leather sewn and placed in a bag with some fingernails, nails, and locks of hair. The practitioners of Ruqyah claim that these items are Sihr placed in the stomach of the patient by the Jinn. We, thus, thought of presenting this matter to Your Honor seeking your explanation Should we believe such things and consult these practitioners? Do these acts represent Islamically lawful Ruqyah? Is it true what the patient sees and what comes out from them? May Allah preserve you!

A: If what you have stated in the question about those practitioners is true, it will be Haram (prohibited) to consult them. What they are doing can never be classified as lawful Ruqyah; rather, it is a way of swindling, false talk, and guesswork which are not based on truth or sound evidence. Such practices may indicate that those people employ Satan and engage in soothsaying and sorcery, and thus the patients

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do not see what is really there. Moreover, they can bring tangible items and make the patient falsely think that they are coming out of their stomachs, by managing to do this through the help of Satan and Jinn. Accordingly, it is not permissible to consult these practitioners, seek treatment from them, or even to treat sorcery with sorcery. You are required to sincerely repent to Allah from consulting such people and not do this again in the future. It is not permissible to believe what they are doing,

because it was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, they will be disbelievers in what was revealed to Muhammad.﴿ (Related by the four Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and Al-Hakim who ranked it as Sahih (authentic)). Also, the Prophet (peace be upon him) stated, ﴾Anyone who sees omens or has omens seen for them; predicts or has the future predicted for them; performs Sihr or has Sihr performed for them is not one of us.﴿ (Related by Al-Tabarany on the authority of `Imran ibn Husayn, and Al-Manawy commented that its Sanad (chain of narrators) is good.) The Prophet (peace be upon him) said when asked about Al-Nushrah: ﴾It is from the acts of Satan.﴿ (Related by Imam Ahmad and Abu Dawud with a good Sanad) Al-Nushrah means treating Sihr with Sihr.

We advise you to treat your wife by using the Islamically acceptable Ruqyah from the Qur'an, Adhkar (invocations and Remembrances said at certain times on a regular basis), Prophetic supplications, or prescribed medications which do not include unlawful ingredients. The Prophet (peace be upon him) stated, ﴾Treat yourselves medically for there is no disease that Allah has created except that He also has created its treatment, about which some people know and other do not know.﴿ (Related by Imam Ahmad, Al-Tirmidhy, Abu Dawud, and Ibn Majah) Abu Dawud added: ﴾Treat yourselves medically, but use nothing unlawful.﴿ If you know where the Sihr is hidden, you are permitted to dig it out - if it is buried underground -

and destroy it by burning or by any other means to nullify its effect. That was done by the Prophet (peace be upon him) when a spell was cast on him and he learned where it was hidden.

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Fatwa no. 17372

Q: Your Eminence, there is a person in Indonesia who treats people who are sick. One of the trustworthy people went to see him and told me what he saw. He told me that the man asks the person who is ill to lie on a bed. He then puts his hand on them and holds the area that is painful and recites over them. He then puts adhesive tape over the area and asks the person who is ill to come back after two or three days. On the second appointment, he holds the area that hurts and recites in Arabic: "In the Name of Allah, the Most Gracious, Most Merciful. I seek refuge with Allah from the heat of the Fire and the evil of every agitated vein. O Allah, the Ever-Kind! Treat us with Your Subtle Kindness." He repeats this and then recites in an unknown language and presses (the part that hurts) and removes the pain. It is as if it is before a surgical operation, but the person only feels the pain for a few moments after it. It is as if he makes a cut with a sharp instrument. He then puts the adhesive tape on it and asks the person who is ill to remove it after three or four days, telling them during this time that they should refrain from eating meat or fat. After that, a good result, by the Will of Allah, will be clearly seen.

The man does not charge a specific fee and says about himself that he cures through the Qur'an. He is a lieutenant-colonel in the army and he is in charge of an orphanage and is also a Khatib (preacher) in a Masjid (mosque). One man who went to him for treatment told me that he saw him smoke and shake hands with non-Mahram women (not a spouse or unmarriageable relatives). Once a boy came to him when I was there, who had excess skin on his upper lip, about 3 cm of loose black skin. The man told me to watch. He first mentioned Allah's Name, removed it with his hand in a second, and when the blood poured out, he placed adhesive tape on it. It is said that many people visit him to be cured of illnesses such as epilepsy, cancer, and problems with their eyesight. Some members of my family want to travel to see this man for treatment, but they are worried. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on the ruling regarding going to this man for treatment. May Allah reward you with the best!

A: It is not permissible to go to this person, because his 'Aqidah (creed) is unknown, and he recites unknown words over the patients as ruqyah (supplications recited over the sick seeking healing); also because of what is mentioned about his laxity in Din (religion), as he smokes and shakes hands with non-Mahram women.

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Q: I read the following passage in an old book entitled: "Tadhkarat Dawwud fi al- 'Ilaj bil Tib wal a'shab" and in other books:

Whoever recites: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)"

231 times over unmarketable goods, Allah will make it easy to sell them.

Whoever recites it 31 times over a glass of water and then gives it to any person they love, Allah will implant love for them in their heart.

Whoever recites it 50 times after Fajr (Dawn) Prayer in complete Khushu' (the heart being attuned to the act of worship) and submissiveness, Allah will make them see in their dreams what humans are not allowed to see.

My question is:

Is reciting "Bismillah Al-Rahman, Al-Rahim" in this way Halal (lawful) or Haram (prohibited)?

Is it permissible to recite it over a glass of water and then give it to a dear friend who does not perform Salah (Prayer) or know little about the Din (religion), in the hope that Allah will guide them and open their heart to Iman (faith) and Salah?

A: Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim") is a blessed form of Dhikr (Remembrance of Allah) and it is Mustahab (desirable) to recite it before every Surah (chapter) of the Qur'an, except Surah Bara'ah (i.e. Surah Al-Tawbah). It is lawful to recite it before starting any desired matter. However, reciting it a given number of times and with the intentions mentioned in the question has no origin in the Shari'ah (Islamic law); therefore, it is not permissible to recite it in this way.

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The book "Tadhkirat Ulu Al-'Albab fi Al-Tib", commonly known as "Tadhkirat Dawwud", after its author, Dawwud ibn 'Umar Al-Antaky, and then Al-Qahiri, who died in Makkah in the year 1008, is full of such sayings that have no origin in the Shari'ah. We, therefore, advise you not to read it, and to read instead the books of the Sunnah (what was reported from the Prophet) and those written by the Salaf (righteous predecessors) of this Ummah (nation under one creed), such as the book "Al-Tib Al-Nabawy (Medicine of the Prophet)", by Ibn Al-Qayyim, Al-Dhahaby, and Ibn Muflih (may Allah be merciful to all of them). And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 14893

Q 3: I got seriously ill and my family members and neighbors collectively concluded that a Qarin (a personal Jinn companion for humans) had possessed me. When I was informed that I must rid myself of this Qarin through incantations and the like, I refused. Actually, I find comfort in reading the Qur'an and Islamic-related books and listening to the Hadith. I also love Ahl-ul-Bayt (members of the Prophet's extended Muslim family), particularly Al-Husayn and Zaynab and love visiting them. Is this wrong?

A: It is not permissible for Muslims to go to sorcerers, to use talismans, or incantations that involve Shirk (associating others in worship with Allah). Instead, one should seek treatment through known medicines prescribed by doctors or through Islamically lawful invocations read by persons who perform Ruqyah (reciting Qur'an and supplications over the sick as a cure). It is not permissible for a Muslim to visit graves and supplicate there. Invoking the dwellers of the graves is

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a major Shirk (associating others with Allah in His Divinity or worship). Love of Allah's Messenger (peace be upon him) and his household is an act of worship that brings one closer to Allah (Glorified and Exalted be He) on condition that a Muslim carries out His orders and avoids things He prohibits. It should be noted that women's visiting of the graves is not permissible according to the preponderant opinion of scholars, because the Prophet (peace be upon him) cursed women who visit graves.

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Q 4: I have had many marriage proposals, but none have succeeded. People tell me that I am possessed by Jinn (creatures created from fire) and bewitched. Is this true? How can I undo this spell, or possession? It may be worth mentioning that I suffer from spasms when I become angry, and I sometimes have nightmares.

A: You must beware of the whisperings that Satan makes to cause grief to the believers. You have also to perform your Islamic duties of `Ibadah (worship) as commanded by Allah. You should increase your Du`a' (supplication), Dhikr (Remembrance of Allah), Qur'an recitation, and read the Adhkar (invocations and Remembrances said at certain times on a regular basis) after the obligatory Salahs (Prayers) especially Fajr (Dawn), Maghrib (Sunset), and `Isha' (Night) Prayers. You may also visit a person who treats using Ruqyah (reciting Qur'an and transmitted supplications over the sick as a cure), hopefully Allah will cure you. In addition, you can recite frequently: A`udhu Bikalimat-illahi Al-tammati Min Sharri Ma Khalaq (I seek refuge with the Perfect Words of Allah from the evil of what He has created) in the morning and at night. Also, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after every obligatory Salah (Prayer) and when you go to bed. Finally, you can recite the Surahs (Qur'anic chapters) of ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ , and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ after you perform every obligatory Salah, and repeat the three Surahs thrice after Fajr (Dawn) and Maghrib (Sunset) Prayers. Reciting all these will remove all things that hurt you, In sha'a-Allah (if Allah wills).

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May Allah protect you from all evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3502

Q 4: When people in our country suffer from mental illness, they visit some shrines built on graves and claim they are cured. What is the ruling on this?

A: If the case is as you mentioned, the disease that such people suffer from is only Satanic delusions and acts that afflict those whose `Aqidah (creed) is corrupted, and who are controlled by Satan. These people respond to Satan's whispers and visit the graves of the so called Awliya' (pious people) to be cured. Since this practice is Shirk (associating others with Allah in His Divinity or worship), Satan is pleased with them and stops his whisperings to them and thus they recover by the permission of Allah (Exalted be He). This is a trial for them by Allah (Exalted be He). We seek refuge in Allah (Exalted be He), His Power and Might from Satan's whispers, delusions, Fitnah (trial), and plots. On the other hand, Allah may cure a person coinciding with the latter's visit to a grave. Thus, they think that they recovered because of visiting the shrines which are built on the graves of Awliya'. Only Allah guides to the Right Path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1635

Q: Attached to my letter is a sheet of paper entitled Al-Da'irah Al-Nuraniyyah (luminous circle). Is it a fact or a myth? It may be worth mentioning that this paper contains some Ayahs (Qur'anic verses) along with some meaningless words like Sqatim, Sqfatis, etc. What is the ruling on this?

A: It is not permissible to use incantations that contain unattached letters and meaningless words that may be names of devils. Even if such incantations contain meaningful words, using them is not permissible for this is tantamount to making Du`a' (supplication) to other than Allah. This is also a form of seeking help of others beside Allah which is tantamount to major Shirk (associating others with Allah in His Divinity or worship) if one seeks protection from them, or as a means to get the blessings of such names, or that the latter are believed to be a reason for recovery, or the fulfillment of any need. Ayahs of the Noble Qur'an are only written on the same sheet of paper to confuse people and mix truth with falsehood.

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Conjuration

Fatwa no. 16455

Q: We have noticed the spread of conjuration especially in university areas and on beaches during summer vacation. I was once on a beach and when I entered my colleagues' tent, I ridiculed what they were doing. Nevertheless, a glass suddenly moved and displayed my first name, my surname, etc. I, thus, believed in conjuration for a period of time. Please give the scientific and Islamic explanation for such a phenomenon? What is the ruling on it, and on the person who practices it?

A: conjuration is a satanic practice which involves using Jinn (creatures created from fire) in a way that contradicts Tawhid (belief in the Oneness of Allah). This is because conjuration is only done through acts of Shirk (tantamount to associating others associates others with Allah in His Divinity or worship). Beings who report such information as what is mentioned in the question are not souls. Rather, they are devils who declare this information to deceive people. No one can call souls except Allah (Glorified and Exalted be He). Accordingly, it is Wajib (obligatory) to believe that conjuration is falsehood that must be rejected, not attended, and not accepted as truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16764

Q: A man who constructed a small Masjid (mosque) in a corner of his building establishes the congregational Salah (Prayer) and mentions nine of the Most Beautiful Names of Allah one hundred thousand times. he holds sessions and informs people about things that have already taken place, and what will happen in the future. This person claims that he receives Ilham (inspiration) from Allah (Glorified and Exalted be He) and when we reject this he refers to the story of Prophet Musa (Moses, peace be upon him) and the righteous servant of Allah (Al-Khadir). He explains that latter only depended on Ilham not knowledge of Ghayb (the Unseen) when he made a hole in the ship, killed the boy, and built the wall.

What is the ruling on this?

A: This person who calls himself shaykh is simply telling things that the devils inform him of. He does not receive Ilham. To make it clearer, devils circulate information amongst each other then tell their allies whether humans or demons about it. They do so only for those who associate them in `Ibadah (worship) with Allah. Allah (Exalted be He) states regarding them, ﴾Our Lord! We benefited one from the other﴿ One form of being benefited by human beings is that some of the latter worship them. On the other hand, Al-Khadir acted upon the Wahy (Revelation) of Allah (Glorified and Exalted be He) as he was a prophet according to the most proper of the two opinions of scholars. This is why Al-Khadir (peace be upon him) said at the end of the narrative: ﴾And I did them not of my own accord.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17382

Q 1: In the Al-Majalis Magazine, issue no. 1168, dated 24/12/1994 AD, pp 4-6, a reporter wrote, "The era of miracles is over and man should believe in nothing but scientific facts that exist around us. After great hesitation I decided to go to a young man who claims he is able to cure AIDS in two minutes and challenges any doctor to add something new to the diagnosis he makes. To my surprise, when I arrived I found that the house of this man, based in Egypt, was crowded with people from many countries and classes. For example, a woman, whose attempts at recovery in Europe failed, visited this man. People from various professions, including lawyers, accountants and teachers, came to this man hoping that he would cure their illness. They do not care about the person who can provide them with treatment, even if he is listed among the swindlers and charlatans. While attending a session of treatment, I could not believe what I saw or understand

what happened in front of all of us. Even worse, people assert that this "blessed man" performs miracles. Some of them told me that they were about to recover and others had already recovered once he used a stone and put his hand on their body. This man gained popularity throughout Egypt, from Alexandria to Aswan. Owing to this popularity, the American CNN network visited his house and conducted an interview with him. He told his story, saying that his name is Magdy Abd Al-Sami` Murad and that he works as a teacher. Born on 3/5/1965 AD, he is married and has two sons. He said he enjoyed playing football. One day, he returned home after finishing his work and asked his wife to prepare lunch. He performed Salah and sat down to recite Qur'an. At that moment, he felt as if a heavy hill entered his body causing him to shiver and move unconsciously. His family thought that he was suffering from a disease. However, they heard a voice coming from his mouth saying, 'I am Queen Sally and 2 billion believing Jinn work for me. I came to heal patients through Magdy.' He regained consciousness and his family told him what happened. Later, Queen Sally talked to him face to face, saying that she aimed at curing serious diseases through him using

the Qur'an. There are 2 billion believing Jinn assigned by her to treat these human diseases using the Qur'an." This is the entire story of this man published in the magazine. My question is: If this story is true, will it be permissible to go to this man? I appreciate your comment.

A: This man is a liar and a charlatan who makes use of people who have a weak mind. Such people who claim they have accidents, experiences and journeys with Jinn increases in number. The story mentioned in this magazine and others stated in a book entitled, 'An Interview with a Muslim Jinni', are some examples of fabrication used to extract money from people. Other people use such stories to cast doubt on the faith of Muslims. Therefore, you should be careful, and remain certain and steadfast in all such things and in all your affairs.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12263

Q: A person had a car accident and suffered loss of memory and a coma that lasted for a long period of time. Afterwards, his condition improved slightly and he started

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to move his limbs, but he could not speak, remember anything, or perceive any information. His father has done his best to find all possible treatment; however, there are some people who treat such incurable diseases, using what is called 'spiritual medicine' that is practiced by both Kuffar (disbelievers) and Muslims. In most cases they achieve positive results and many patients, who tend to suffer from incurable diseases, recover by their treatment. Is it permissible to resort to such people? It should be mentioned that I do not know the techniques they use in their treatment.

A: It is not permissible to resort to or be treated by them until you are aware of the techniques they use in their treatment and are certain that they do not contradict the purified Shari`ah (Islamic Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Member
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 18891

Q 1, 2: What is the ruling on a person who tells people that he comes down to graves, lives with those buried and transmits their news? What is the ruling on those who come to our homes and claim to be sent by Ibn `Ulwan or other Awliya' (pious people) to expel snakes out of our homes? Actually, some of them stipulate to go in homes while naked to be able to expel snakes.

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A: All the things mentioned above are related to false beliefs and superstitions which have to be denied and warned against. Moreover, those who do such acts have to be punished as they corrupt and confuse people's creed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18730

Q: My elder sister was married eight years ago. She has not given birth yet. She saw many doctors and tried many drugs but it was all in vain. She now tries very amazing medicine regarding which I have doubts. It is something like dough (a loaf) which my sister irrigates as if it is a plant. Every time it is irrigated, the dough produces another dough, as some fruits would do, which my sister gives to another barren woman every fifteen days. After a certain period, when my sister has finished distributing the dough, my sister takes the remaining dough for herself. In fact, I do not know how she uses it. Is such behavior sound, bearing in mind that the dough is taken from a person who is claimed to have brought it from sacred Hajj locations?

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A: The behavior you mentioned, that your sister makes use of certain dough in hope of having children is false and groundless which must be forsaken. However, she has to rely on Allah, supplicate to him and seek lawful medication. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ Undoubtedly, having children or otherwise is something predestined by Allah (Glorified and Exalted be He). Allah (Exalted be He) said, ﴾He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18853

Q 3: When a person accused of theft is brought before some people here, they burn him with a heated piece of iron. If he admits his act, it will be all right; otherwise, fire will cause him no harm. Is such behavior permissible according to Allah's religion?

A: This is a prohibited groundless behavior. Moreover, it falls under prohibited jugglery which renders one's creed corrupt. Thus, it has to be avoided and other lawful methods

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of interrogating convicts have to be adopted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18839

Q 2: My sister has been suffering from a disease caused by a defect in the nerves, and the doctor refused to allow her to stay longer in hospital, and so we turned to charlatans who prepared some exotic rituals for her. While these rituals were being performed, our neighbor came by and said to these charlatans that if her daughter was cured, she would reward them. After a long time she came to me with a sum of money and asked me to give it to these charlatans, but I did not, because I could not find them and I did not exert any effort to deliver this money to them. What should I do?

A: You should return the money to the woman who gave it to you or to her heirs, and do not pay it to the charlatan, as it is not lawfully his.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18987

Q: My brother occupies a very outstanding and enviable position. He also has a wife and two daughters. however, he - May Allah guide him - began to collect dust and old bones from graves in addition to old ragged clothes. he started to write incantations under the pretence that he causes the absent to come and breaks spell. It is worth mentioning that he does not benefit or harm people. He only does that under the pretence that he received a bequeathal from one of his dead relatives, who used to practice the same deed, to do that. However, he and I know well that he practices it only to make money and gain wealth and he knows that he does not benefit people.

What is the ruling on this?

A: These actions are fraudulent and belong to those who turn people away from the Lord of the worlds and consume their money unjustly. Thus, giving advice is necessary along with warning him against these actions and reminding him of Allah (Exalted be He). If he does not respond positively, you may report him to the authorities to stop, deter, and punish him justly to protect people from his evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18787

What is the ruling on snake charmers? The snake charmer is said to possess certain characteristics, such as:

1- A dead scorpion is added to the milk that a snake charmer suckles from his mother, or it is just placed over her breast (during breastfeeding). In so doing, people claim that

the snake charmer becomes immune to scorpions, snakes and worms and they cannot harm him.

2- Scorpions, snakes and worms do not bite or affect snake charmers.

3- Saliva of the snake charmer cures those who are poisoned.

4- Urine or saliva of the snake charmer kills scorpions and snakes immediately, but the snake charmer loses this quality and becomes a normal person after he urinates or spits over them. Hence, he neither spits nor kills scorpions and snakes.

5- A snake charmer may confine a scorpion or a snake to a circle he draws on earth so that it cannot escape even if it dies inside it.

6- A mature man who wishes to become a snake charmer must go to another snake charmer

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to transmit these characteristics to him.

7- Some snake charmers address worms with special words and their fathers may utter these words upon placing a dead scorpion on his son when he was young. This is a full description of a snake charmer as experienced people told me, and I want to hear your Fatwa to end the dispute and remove confusion over this issue.

May Allah protect you.

A: It was authentically reported from Allah's Messenger (peace be upon him) on the authority of Khawlah bint Hakim that he (peace be upon him) said: ﴾When anyone lands at a place and then says "I seek refuge with the Perfect Words of Allah from the evil of what He has created," nothing will harm him until he leaves that place.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith)

It was also narrated on the authority of `Imran ibn Husayn that Allah's Messenger (peace be upon him) said: ﴾There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a Humah.﴿ (Related by Ahmad) The Arabic word 'Humah' means the venomous animals such as snakes and scorpions. Also, it was narrated on the authority of `Aishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) used to recite in his Ruqyah: ﴾In the Name of Allah. The dust of our land and the saliva of some of us can cure our patient with the Permission of Allah.﴿ (Related by Al-Bukhari)

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These Hadithes indicate that a Muslim should combat the evil of poisonous animals, or the like, through Islamically lawful Ruqyah. This involves seeking refuge in Allah Alone and relying completely on the belief that He Alone can bring benefit or cause harm.

It was narrated in the Two Sahih (authentic) Books of Hadith of Al-Bukhari and Muslim (that Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated: "Some of the Sahabah (Companions of the Prophet, peace be upon him) went on a journey until they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), 'Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them have something (as treatment),' They went to the group of the Sahabah and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?' One of them replied, 'Yes, by Allah! I can recite a Ruqyah for him, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix us some wages for it.' They agreed to pay them a flock of sheep. One of them then went and recited (Surah Al-Fatihah): (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) over the chief who recovered as if he was released from chains, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the Companions) then suggested to divide their earnings among themselves, but the one who performed the Ruqyah said, 'Do not divide them until we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order.' Therefore, they went to the Messenger of Allah (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, 'How did you come to know that Surah Al-Fatihah was recited as Ruqyah?' Then he added, 'You have done the right thing. Divide (what you have earned) and assign a share for me as well.' The Prophet (peace be upon him) then smiled.) This is the narration of

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Al-Bukhari.

The Prophet (peace be upon him) used to seek Allah's refuge for Al-Hasan and Al-Husayn as related in the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with them both): (The Prophet (peace be upon him) used to seek refuge in Allah for Al-Hasan and Al-Husayn and say, "Your forefather (i.e. Abraham) used to seek refuge in Allah for Isma`il (Ishmael) and Is-haq (Isaac) by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.'") (Related by Al-Bukhari, Muslim, Al-Tirmidhy, Abu Dawud, Ibn Majah and Ahmad)

Snakes, scorpions and similar poisonous pests harm man by nature, so the Prophet (peace be upon him) described them as evil and harmful animals by saying: (Five are the harmful animals which should be killed in the state of Ihram or otherwise...) the Hadith included snakes and scorpions.

Thus, the claims of these fraudulent people that snake charmers possess the qualities mentioned above, such as taming harmful, poisonous animals, controlling and confining them, curing persons bitten by these animal with their saliva, not being harmed or stung by these animals, immunizing the infants from the poison of scorpions and snakes through taking a dead scorpion mixed with the breastfeeding milk - all these claims are lies, falsehood, and myths. They involve seeking help of devils and relating to the jinn as well as cooperating with them in sin and transgression. These myths are meant to deceive the common, naive people.

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Some snake charmers claim they are Awliya' (pious people) owing to the unusual events they practice. A Muslim should not be tempted by them or deceived by their claims; rather, he must reject them and keep away from them. He should warn people against their evil and believe that they commit acts of Bid`ah (innovation in religion) and heresy.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19172

All praise be to Allah Alone, peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has looked into a request for Fatwa submitted to His Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from the representative of Da`wah and Guidance Center in Duba' No. A/135, dated 7/6/1417 A.H, and referred to the Committee from the General Secretariat of the Council of Senior Scholars, No. 3251, dated 17/6/1417 A.H. The questioner's inquiry reads:

Your Eminence has earlier issued a Fatwa no. 18787, dated 3/5/1417 A.H, that rendered the act of a magician as Haram (prohibited), but some people were not convinced of that, let alone the magician himself. Does his sin become greater? Please support your answer with evidence, given that he does not have enough knowledge to say what is Halal and what is not.

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After examining the issue, the Committee answered as follows:

some people discern the shar`y (Islamically lawful) ruling which is based upon evidence from the Book of Allah and the sunnah of His Prophet (peace be upon him) but do not abide by it. They may do this out of arrogance; they may be sinners and should immediately repent sincerely. If someone finds anything dubious or can not fully grasp the evidence, they will be entitled to repeat the question to knowledgeable people and scholars to clarify it and make it understandable. However, once the truth becomes discernable for the questioner, it is obligatory upon him to abide by the Shar`y ruling, even if it goes against the desires and whims of his own self.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20843

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chief Mufti by the second Middle School Deputy in `Afif, which is referred to the Committee by the Council of Senior Scholars with no. 7095 dated 3/12/1419 A.H. The questioner asked a question stating:

We submit to you this Fatwa request from the second `Afif Middle School

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in `Afif. An eye-catching paper became widely circulated among school students bearing the title "Be my friend". Some copies of the paper are computer-printed while others are handwritten as attached. Following is a description of how the paper works:

You choose the first letter of your hidden friend's name and whether male or female. Example:

The letter "b" bears the number (6).

You prepare another paper to count the total number.

You then choose their eye color. Example: brown eyes bear the number (4).

You then choose the friend's country. Example: Saudi Arabia is number (1), and so on, ending up with the place where you meet your friend.

Points - numbers - you got are then added and the paper is turned to give the result of how your friend feels towards you or how he deals with you. For example, if the total is (33), the result will be "he hates you very much" and so on.

After examining the Fatwa request, the Committee replied:

The paper referred to above entitled "Be my friend" which explains how to make a friend through a naive way based on letters and numbers is a new method adopted by imposters and superstitious people. It also apparently involves playing with minds and feelings. Accordingly, it is not permissible

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to act upon such a paper, publish it, or spread it among students or among the masses in general. Furthermore, anyone who is found having such a paper is to be advised and criticized, a manner which involves cooperation in good and piety and advising Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21007

Q: Praise be to Allah Alone and may peace and blessings be upon the one after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chief Mufti by the judge of Bish in his letter no. 160, dated 19/ 1/ 1420 A.H., attached therewith is the Fatwa request submitted by Ibrahim `Aly Muhammad, which was referred by the Secretary General of the Council of Senior Scholars. The questioner asks about the attached publication stating: There is none worthy of being worshipped but Allah and Muhammad is the Messenger of Allah. There was a sick 16-year-old girl whose case was incurable. One night, she wept so bitterly and slept. In her dream she saw Zaynab (may Allah be pleased with her) who gave her water to drink. When the girl woke up,

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she found herself cured by Allah's leave. She also found a piece of cloth on which was written that she had to publish this message and distribute it to 13 people. The message was later received by a marine brigadier general who distributed it and thus got a promotion 13 days later. It was also received by a merchant who paid it no attention and thus lost all his wealth 13 days later. Moreover, it was received by a worker who distributed it and thus got a promotion and all his problems were solved within 13 days. Therefore, I hope that you, Muslim brother, publish it and distribute it to 13 persons. Please, do not be negligent.

A: After examining the Fatwa request, the Committee replied:

This paper spread among people from time to time is false and groundless. Rather, it belongs to fabrications of liars and imposters who aim at making Muslims rely in bringing benefit and averting harm on creatures rather than on their Lord (Glorified be He) and making them depend on illusions and superstitions for which Allah has revealed no authority [i.e., has no basis in Islam]. Thus, it is obligatory on a Muslim not to be deceived by such false publications and the like. Moreover, everyone has to warn others against them and burn them whenever found. Furthermore, those who write, distribute or help distribute them are sinful and apt to Allah's immediate or later punishment as such a publication is a means to Shirk and rejected innovation in Allah's religion.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Pessimism

Fatwa no. 13847

Q: What should a man who finds an owl in his home do? What is the ruling on believing that it is an evil omen? What supplication should be said on hearing its sound? May Allah reward you well!

A: Believing in Islam indicates total submission to, reliance on, heading toward and dependence on Allah in bringing benefit and averting harm. Allah (Exalted be He) said, ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ He (Exalted be He) also said, ﴾So worship Him (O Muhammad صلى الله عليه و سلم) and put your trust in Him. And your Lord is not unaware of what you (people) do.﴿ Thus, it is obligatory on Muslims to dedicate all forms of worship to Allah Alone (Glorified and Exalted be He). They also have to have hope in Allah Alone regarding achieving what they aspire to, bringing their benefits, and removing their fears and averting harm. This is to be accompanied by adopting all the lawful worldly means which Allah had destined to lead to their inevitable results. Moreover, a Muslim has to abandon regarding birds, such as owls, as evil omens. In fact, believing that they may bring benefit or avert harm

is Shirk (associating others with Allah in His Divinity or worship) which runs counter to monotheism. Abu Hurayrah (may Allah be pleased with him) is authentically reported to have narrated the Prophet (peace be upon him) as saying, ﴾There is no 'Adwa (no contagious disease is conveyed without Allah's permission), nor is there any bad omen (from birds), nor is there any Hamah (pre-Islamic belief: bones of the dead turning into a bird called Al-Sada), nor is there any bad omen in the month of Safar.﴿ Thus, the Prophet (peace be upon him) invalidated the pre-Islamic customs of believing that there are evil omens in such things and denied them any effect. It is also authentically reported ﴾on the authority of Mu`awiyah ibn Al-Hakam that he said to Allah's Messenger: 'There are men among us who believe in bad omens.' The Prophet said, 'This is (baseless) inner thinking which should not hold you back [from doing what you are up to do].'﴿ Hence, the Prophet (peace be upon him) informed us that believing birds to be evil omens is something made up by pessimists as they themselves fear dangers they only imagine to have heard or seen. He also prohibited us to be stopped from doing something we embark on, such as travel, work or the like, merely for evil omens. Rather, we have to rely on Allah and perform the worldly affairs we embark on. Furthermore, the Prophet (peace be upon him) ordered those who see something which they believe to be an evil omen to say: ﴾O Allah, no one brings good things except You, and no one averts evil things except You and there is no might and power but in Allah.﴿ (Related by Abu Dawud).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14658

Praise be to Allah, Alone, and peace and blessing be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' have read the letter received to his Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from the Manager of Religious Affairs Department of the Armed Forces, no. 3/10/4196, which was sent to the Committee from the Secretariat General of the Council of Senior Scholars no. 19 T, dated 4/1/1412 A.H. in which the inquirer asks a question reading: "I hope you will advise us on some deaths at a hospital due to very contagious diseases, such as the Acquired Immune Deficiency Syndrome (AIDS), in addition to some deaths caused by hepatitis. Many doctors say these diseases are contagious. As a result of this, some corpses get partially discomposed in the morgue fridges, and others remain there until they become deformed. Thus, I hope you will advise us whether or not they should be washed. Can we perform Tayammum (dry ablution) for them? If Tayammum is permissible, should the plastic bag placed on the face be opened or can Tayammum be applied over it to avoid infection?

After the Committee had studied the inquiry, it answered as follows:

The same steps followed in washing the dead should be applied to the cases that were mentioned. These diseases are not contagious by themselves.

People usually attribute the action to other than Allah (Exalted be He), and this is why it is authentically reported in a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that he said that the Messenger of Allah (peace be upon him) said, ﴾There should be neither 'Adwa (believing that a disease becomes contagious spontaneously not by Allah's Predestination), nor Tiyarah (believing in bad omen), or Hamah (believing that the bones of the dead turn into a bird), or Safar (rendering the month of Safar a sacred month.)﴿ Rather, it can be transmitted, by Allah's Will (Exalted be He), from a patient to a sound person. Therefore, it is permissible to use the precautionary tools available, such as vaccination, masks, gloves, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21898

Q 1: I feel pity for my mother and other women who hold some false beliefs, including, for example, that the milk of a woman who suckles ceases to flow if someone carrying meat or someone who had his beard shaved enters upon her, especially if this occurs during the first week after giving birth. My mother thinks that if a menstruating woman enters upon a suckling woman, she will not get pregnant again. She also thinks that if a newly-married woman is visited by a menstruating woman, she will not get pregnant. She believes in superstitions that this woman can get pregnant if she performs Ghusl (ritual bath) three times at the time of Jumu`ah (Friday) Prayer. I swear by Allah (Exalted be He) that my husband and I tried hard to convince her, but she argues that my mother-in-law holds the same

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beliefs. My husband tried hard with his mother. Please bear in mind that my mother observes Salah (Prayer) and attends Islamic lectures; however, we failed to change her beliefs. We do not know what we should do.

A: These beliefs are false; she should repent from them and have Tawakkul (putting one's trust in Allah.) The Prophet (peace be upon him) said, ﴿Remember that if all the people gather to harm you, they will not be able to afflict you with anything other than that which Allah had pre-destined for you.﴾ Allah (Exalted be He) says, ﴿It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.﴾ These beliefs are considered part of tiyarah (believing in bad omen), which the Prophet (peace be upon him) regarded as Shirk (associating others with Allah in His Divinity or worship). Therefore, she should repent from this. Muslims should be warned against such beliefs and the like that fall under the category of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Taswir

Fatwa no. 12337

Q: Is it permissible for women to wear the French Riyals engraved with human figures or not? Please advise! May Allah reward you with the best.

A: It is not permissible to wear jewelry with designs of living beings engraved or stamped. It is authentically reported that the Messenger of Allah (peace be upon him) stated: (Those who make such figures would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created.) (He also said to `Aly (may Allah be pleased with him): "Spare no figure without wiping it out...")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12181

Q: In our school, we have a special activity board for the top students. The board shows the name of the student and a 4" X 6" photo of them. The purpose of the board is to encourage the students to work hard, strive to succeed, and to create

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a competitive atmosphere among them in their pursuit of knowledge. We hope that Your Eminence will give us a Fatwa (legal ruling issued by a qualified Muslim scholar) on the permissibility of displaying photos of students. May Allah grant us success in what benefits us in this world and the Hereafter.

A: It is not permissible to display students' photos on this board or to keep them, by the authority of the established Shar'y (Islamic legal) evidence that prohibits Taswir (painting, drawing, sculpture, and photography).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14765

Q: I want to tell you that my sister supports a charity that provides for the needy. She makes puppets with a cloth body embroidered with designs of kids, cats, and dogs. My sister fills these puppets with cotton in order for them to look like a puppet and a toy. It is worth mentioning that a quarter of these toys is given to the needy; what is the ruling on this?

A: making designs of living beings, human or otherwise, is one of the Grievous Sins. The Messenger of Allah (peace be upon him) cursed idol-makers and told them that they will receive the severest punishment on the Day of Resurrection. It is incumbent on your sister to abandon this act, repent to Allah,

of the sins she committed, and destroy all the forms she has. Anyone who repents to Allah sincerely, Allah will accept his repentance because of Allah's saying, (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).) Allah also says, (And all of you beg Allâh to forgive you all, O believers, that you may be successful) The Prophet (peace be upon him) also said, (He who repents from his sins is like the one who has not committed a sin.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15528

Q 1: I work for a charitable Islamic society which keeps volumes of photos i.e. Albums. These photos are of the charitable efforts exerted by the society. For example, there are photographs of the orphans in Afghanistan whom the society sponsor and other photos of Muslim collective fast-breaking in Ramadan, which is related to the society's project of feeding those who fast. All this is intended to promote the work of the society and make its projects known to the benevolent people. My question is whether these photographs are Haram (prohibited)

or not?

A: It is not permissible to take photographs using cameras or other devices machines, when there is no legal considered necessity, for the general evidence forbids photographs and warns against it Accordingly, it is not permissible to keep such pictures when there is no necessity. The Prophet (peace be upon him) ordered that pictures should be defaced and distorted. He (peace be upon him) stated: ﴾Angels do not enter a house in which there is a dog or a picture.﴿ (Agreed upon by Al-Bukhari and Muslim). However, it is permissible to take photographs and keep some of them if necessity so demands, such as photographs used in passports, identity cards and driving licenses.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15641

Q : I color papyri which contain ancient pharaonic motifs in all aspects of life. My job requires me to color the human pictures that appear in foliar forms while practicing their rituals and glorifying one of their ancient pharaonic gods that was the god of earth according to their belief and another used to exemplify the god of heavens. Could you kindly advise about this? It is worth mentioning that I am only responsible for coloring it and I have nothing to do with printing and marketing it. I am also unaware

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of its importance to the tourists who buy it.

A: It is not permissible to perform this work, for it is a kind of spreading polytheism and disbelief, and an assistance of evil and aggression. It is a must to wipe out this idolatry and bury it, not to cooperate with others in printing or marketing it. This is a kind of cooperation in misdeed and aggression that Allah prohibited saying, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ You must leave this vocation, repent for your previous sins, and seek another job. ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15755

Q: Here are some pictures I used in my book about life in the desert. I would like to know the ruling about these partial drawings? Please, advise! A: It is not permissible to draw a picture of living beings

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whether the whole body or just the head and the face appear, for the prohibited picture is that of the face. Indeed, the face is the most tempting part of the body. Therefore, it is not permissible to draw the face of the living beings, humans or animals. According to the authentic reports, portraying living beings is prohibited and severe punishment is promised to the doer. May Allah guide us all to what is good and to follow the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 15952

Q 3: is it permissible for us to be photographed by modern cameras?

A: Photographing is Haram (prohibited) and one of the major sins, as it is strongly prohibited in many Sahih (authentic) Hadith, such as the saying of the Prophet (peace be upon him), (Every maker of a picture will be in Hellfire.) He also said, (Anyone who makes a picture in this world will be ordered to breathe soul in it on the Day of Resurrection.) There is no difference between making pictures by the camera or drawing them by hand, as the Hadith are general in this regards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16259

Q 1: I was given a camera as a gift and I used it to shoot a film. However, I heard that photographers are the ones who are going to be tortured most on the Day of Judgment. What should I do? Should I burn the photographs? What if I take photographs of natural scenery, not people?

A: photography of animate objects, whether humans or animals, is not permissible. You should destroy the photographs you have taken. As for taking photographs of inanimate objects, such as trees, there is no harm in it.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Does video recording take the same ruling as photography?

A: Yes, the ruling of video recording has the same ruling of photography which is deemed unlawful due to the purport of related religious proofs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16331

Q: What is the ruling on Taswir (painting, drawing, sculpture, and photography)? are there cases in which Taswir could be Halal (lawful) like that which is found on sacks and preserved food and books

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which include photos of ancient people like those which are found in educational books and historical references? A: Taswir (painting, drawing, sculpture, and photography) of living creatures is deemed unlawful in all cases and by all means, as the Prophet (peace be upon him) cursed those who make Taswir, and he said that they will be extremely tortured on the Day of Resurrection, due to their great crime and misdeed. Taswir can only be lawful in cases of need like that which are included in identification cards or passports, and those used in pillows and carpets on which we step referring to what was narrated on the authority of (`Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) saw a curtain that had drawings on it in her room, and he tore it and got angry saying "Drawers (of these drawing) will be tortured on the Day of Resurrection and will be told: turn what you have drawn into living creatures." `Aishah (may Allah be pleased with her) said: so I split the curtain into two pillows for the Prophet (peace be upon him) to rest on,) There are also references to other Hadith mentioned in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16659

Q 2: is it permissible for a Muslim to take commemorative photos?

A: It is not permissible to take any commemorative photos of people as

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we have been strongly warned about carrying out Taswir (painting, drawing, sculpture, and photography). The Prophet (peace be upon him) said that the angels do not enter the house in which a dog or pictures are found, and he gave his order to get rid of pictures as being a kind of glorification of those pictures. This is considered as one of the means of Shirk (associating others with Allah in His Divinity or worship). However, if the pictures are humiliated as to be found on a carpet or a rug to step or sit on, there would be no sin as the reason of forbiddance is not present.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16786

All praise be to Allah Alone. Peace and blessings be upon His Last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence the Mufty by His Excellency the secretary-general of the Muslim World League. (Letter no: 1/399 /M) dated 23/10/1414 A.H. Attached to the concerned letter was the question asked by professor K.W. from Holland. This was then transferred to the Committee by the Secretariat General of the Council of Senior Scholars in 29/10/1414 A.H. (no: 4766). Following is the translation of the concerned question:

I would like to enquire about the Muslims' acceptance of the trade-mark that we intend to choose. It is a drawing

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of half a man who stretches his arms like wings of a flying falcon. It is worth mentioning that our company has international commercial relations, so we do our best so as not to offend Muslim countries. Could you please tell me if the design referred to may be a point of objection from the Muslim viewpoint? According to my knowledge, I think that Muslims only do not accept drawings that degrade Masjids (mosques) or holy places. Anyway, since we have not disclosed the design yet; attached to our letter is a drawing similar to the original one. Please answer me via the fax on the provided no.

The Committee studied the question and answered as follows:

It is not permissible to use the concerned trademark for the following two reasons:

First: It is Haram (prohibited) to make a drawing of a being with a soul whether human or not. There are many proofs of Sunnah (whatever is reported from the Prophet) to the effect that Allah (Exalted be He) curses those who make such drawings and for that reason Muslims have to wipe out or exterminate them.

Second: The concerned design takes the shape of a cross, which is extolled by the Christians, as they believe that `Isa (Jesus, peace be upon him) was crucified. On the contrary, the Muslims believe that crucifixion is a means of degrading `Isa (peace be upon him) and that the Jews did not crucify `Isa (peace be upon him) for the Qur'an tells us that

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Allah protected and raised him to the heavens. Since the Qur'an is the Word of Allah (Exalted be He), it is not permissible for a Muslim to wear anything that belies their `Aqidah (creed) and contradicts the Qur'an. Moreover, it is not permissible for a Muslim to propagate the beliefs of non-Muslims as doing so is a manifestation of extolling such beliefs despite their being in opposition to Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16916

Q: I long to be able to see my deceased father and I am obsessed with the desire to talk with him. I constantly stare at his photo which I have framed and hung in my room. Is this Haram (prohibited), considering that my intention is far from any glorification, exaltation, or worship.

A: It is not permissible to keep photos whether of the living or the dead even as memories. The Prophet (peace be upon him) prohibited Muslims from hanging photos stating that their presence in the home hinders angels from entering it. However, there are limited cases in which Taswir is deemed permissible like taking photos for job purposes, and photos taken for necessary cases like identification cards and passports,

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and similar purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16921

Q: Is there any religious restriction as regards hanging photos of humans or animals on the wall?

A: Hanging photos of humans and all living creatures is not permissible, as the Prophet of Allah (peace be upon him) has forbidden that, and ordered to erase the features of such pictures; he (peace be upon him) further became angry on catching sight of pictures on curtains, and tore them apart. This incident was reported in the Hadith narrated by `Aishah (may Allah be pleased with her). By then, he (peace be upon him) said that the angels do not enter the house in which a dog or pictures are found.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17315

Q: We work in one of the community bureaus. As you know, Your Eminence, the bureau organizes activities to call as many people as possible to Islam.

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Among these activities is the printing of books for the sake of Allah. Some of these books which help people learn about Muslim family relationships contain pictures of men and women. These pictures are taken in different situations such as performing Salah, entering the Masjid (mosque) and gathering together. What is the ruling on this according to Shari`ah? Generally speaking, is it permissible to display these pictures in any field for the purpose of Da`wah (calling to Islam)?

A: Photographing all animate beings is absolutely haram (prohibited) according to the general meaning of the Hadith, except when there is a necessity to do so. What you mentioned is not a case of necessity, rather it is an embellishment used for further illustration. There are other means of illustration that can serve this purpose. The earlier generations dispensed with these pictures while they called to Islam and taught and explained things to people. The absence of these pictures did not negatively affect the level of understanding, accuracy, and the advancements made by those generations. On the contrary, they were more powerful and safeguarded than us. Accordingly, it is impermissible to photograph animate beings which is prohibited by Allah under the pretext that what you mentioned is a case of necessity. The reality has proven that it is not.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15388

Q: I have some camels and I live on the plains. I want to sell some of those camels which are in good health.

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I offered them to some merchants and they demanded their photos as they are far from my place and cannot come here. Is it permissible to photograph the camels and send the photos to them. My intention is not to commit unlawful deeds, but I need to convince them of the camels' good health in order for them to agree on my price.

A: taking photos of animals and creatures with souls is not permissible, as the Prophet (peace be upon him) cursed those who make Taswir (painting, drawing, sculpture, and photography), and he informed that they would undergo the utmost torture on the Day of Resurrection. Therefore, taking photos for the mentioned reason is not permissible for Taswir is categorically prohibited in Islam with no specification. Besides, this case is not considered essential because there is a possibility for the purchaser to assign another person to check the camels if he cannot travel.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Wiping out figures

The second question of Fatwa no. 17548

Q 2: is it permissible to show works of art that have figures of humans with their faces wiped out? In other words, to change the features of their bodies, or cut of the heads?

A: It is obligatory to distort these photos of humans and others by removing their heads, or by defacing them, referring to the Prophet (peace be upon him) who stated, (Spare no figure without wiping it out.) He (peace be upon him) also stated, (The angels do not enter a house wherein there is a picture.) The Prophet (peace be upon him) ordered the cutting of a statue's head so it would appear as the trunk of a tree.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Taking photos of Jinn

Fatwa no. 17773

Q: A photo has been recently presented assuming that it is of a jinn in his true form. is it possible to see the Jinn in their true form? Would you warn people from this as it causes horror especially for children and women?

The Jinn (creatures created from fire) have various forms because Allah (Exalted be He) has given them the capability to do that. Thus, some people can see them in these forms; however, it is not permissible to take their photos as well as taking the photos of other creatures with a soul, because the Prophet (peace be upon him) forbade Taswir (painting, drawing, sculpture, and photography), and threatened of its penalty and cursed those who make Taswir (painting, drawing, sculpture, and photography) as a general prohibition for every creature with a soul like Jinn and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17759

All praise be to Allah Alone, and peace and blessings be upon the Prophet after whom there will be no other.

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The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to His Eminence the Mufty by the head of the Cooperative Office for Da'wah and Guidance in Mudhannab, which was referred to the committee from the Secretariat-General of the Council of Senior Scholars, no. 675, dated 10/2/1416 A.H., in which the questioner sent the following question:

There is a frequently asked question now, especially by people in business, about the headless female mannequins that are used by store owners to display women's clothing. It has been observed that this may arouse Fitnah (temptation) in young men, due to exposure to the female form, such as the breasts and waist. What is your opinion on this. Does the committee have the right to forbid these things? Please advise me and may Allah reward you.

After studying the request for a Fatwa (legal opinion issued by a qualified Muslim scholar), the committee answered that if the situation is as mentioned, then making these female mannequins and using them is Haram (prohibited), as they are a cause of Fitnah due to being models of the female body and showing its attractions. It is also a means that may lead to using full images. It is, therefore, obligatory to forbid the use of these models in stores.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Publishing books containing pictures of the Prophet's family and Sahabah

Fatwa no. 17970

Praise be to Allah alone and peace and blessings be upon our Prophet Muhammad after whom there shall be no other Prophet:

The Permanent Committee for Scholarly Research and Ifta' has looked into the issue forwarded to His Eminence, the General Mufti, from a publishing company in Japan by the Secretary General of the World Assembly of Muslim Youth, referred to the Committee by the General Secretariat of the Council of Senior Scholars, no. 2370, on 20th of Jumada Awal, 1416 A.H. He asked the Mufti the following question:

Our company would like to publish a series of books to define the famous religions throughout the world. The series consists of fourteen books, one of them is entitled "Ta`rif Bildin Al-Islami (Defining the Islamic Faith.)" We try to collect accurate and basic information in simple Japanese language, along with pictures, so that Japanese readers can easily understand and grasp the meaning.

Japanese readers generally do not read religious books, and if they do, they should be easy to read and understand. Therefore, these books should be illustrated with pictures and should be written in simple language.

Our company is well known to the Japanese people for publishing such picture books.

Now, we would like to publish a book about Islam in easy and simple language illustrated by pictures, so that the Japanese can learn about Islam.

We have consulted the Islamic Center in Japan concerning publishing pictures of Prophet Muhammad (peace be upon him), his wives and the Rightly Guided Caliphs, but it rejected the idea. Finding us persistent upon obtaining the license to publish these pictures, the Center recommended that we write this letter to Islamic scholars and Mufties (Islamic scholar qualified to issue legal opinions).

We would like to publish this book about Islam, and thus we are providing the following alternatives to using picture, from which we hope you will choose one that we may use in our book.

1- Publishing the picture of Prophet Muhammad (peace be upon him), his family, his wives and the four Rightly Guided Caliphs, depicting their faces, although it is known that this is not permissible in Islam.

2- We can make due with publishing the picture of Prophet Muhammad's body (peace be upon him) without manifesting his face, but using full pictures of his family, his wives and the four Rightly Guided Caliphs.

3- Showing pictures of the bodies of Prophet Muhammad (peace be upon him), his family and his wives without displaying their faces, but publishing the pictures of the four

Rightly Guided Caliphs including their faces.

4- Not publishing the pictures of Prophet Muhammad (peace be upon him), but only pictures of his family, his wives and the four Rightly Guided Caliphs.

5- Publishing full pictures of Prophet Muhammad (peace be upon him) without writing below the picture that it is Muhammad.

6- Publishing a full picture of Prophet Muhammad (peace be upon him), and writing below the picture that this is not permissible in Islam.

7- Publishing a blurred picture of Prophet Muhammad (peace be upon him), and publishing well-defined pictures of his family, his wives and the four Rightly Guided Caliphs.

We hope Your Eminence will enlighten us after reviewing this matter, and choose the best alternative. If none of them are permissible, we ask that you provide us with the appropriate viewpoint, taking into consideration the circumstances of Japan which is not an Islamic country. Please bear in mind that the Japanese are not well-informed about Islam or Arab countries. Accordingly, Islam should be presented to the Japanese along with a pictorial illustration of the Sirah (the Prophet's biography), so that the Japanese can receive an image of Islam in an attractive and simple way.

Hence, I hope you will grant us a license to publish pictures of Prophet Muhammad (peace be upon him), his family, his wives and the four Rightly Guided Caliphs.

Having reviewed the issue, the Committee responded as follows: Depicting soul-possessing creatures is absolutely Haram (prohibited) and is one of the major sins. This is based upon the threat of being cursed and the Hellfire that awaits those who do so. The Musawwir (one who makes pictures and statues, or photographs of living beings) shall receive the severest punishment on the Day of Resurrection being considered among the most unjust people.

Depicting the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet) (may Allah be pleased with them), particularly his wives and the four Rightly Guided Caliphs is seen as greater sacriledge, for it causes Fitnah (sedition) and may lead to disbelieving in them. Moreover, it is an indignity of their honorable characters by portraying them in such pictures that allegedly represent their characteristics.

Therefore, these illustrations must be banned and avoided, in order to show respect to the Prophet (peace be upon him) and his Sahabah, and to block a means that may lead to Shirk (associating others with Allah in His Divinity or worship); for Shirk ensued when the People of Nûh (Noah) drew pictures and erected statutes of the righteous people among them. The Fitnah of publishing illustrations of Prophet Muhammad (peace be upon him), his wives and the four Rightly Guided Caliphs is severer and more dangerous.

Accordingly, we advise you to introduce Islam to the Japanese people via lectures and the explanation of Ayahs (Qur'anic verses) and Hadiths by the Du`ah (callers to Islam) sent to Japan under the sponsorship of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia. This will be sufficient, praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Masks of animals and lions

Fatwa no. 18030

Praise be to Allah Alone, and peace and blessings be upon the Final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Honor the General Mufti by the Assistant Director of the Center of Da`wah and Guidance in Jeddah, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, numbered 2886, dated 18/6/1416 A.H. The question reads as follows:

A Muslim brother asked for a Fatwa concerning what has spread in the markets of Jeddah nowadays, which is importing plastic masks worn on the head, made in the form of ferocious animals' heads. When a person wears them, they look like a wolf, a monkey, or a lion in the body of a human being. These masks are worn on the occasion of a Christian festival, in which people wear masks and congratulate each other. These masks have spread nowadays, as they are highly popular on this occasion.

Please advise concerning this, as people need to know the ruling on this, whether it is related to the festival or not, so that this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) which is sought by some corrupt people can be abolished.

Having studied the submitted question, the Committee gave the following answer:

It is not permissible to buy, sell or use such masks for many reasons:

First, they are prohibited models of ferocious animals' faces, and pictures of creatures with souls are prohibited in all forms.

Second, it entails imitation of animals, and it is not permissible for man to imitate animals, especially lions.

Third, wearing them entails imitation of the Christians in celebrating their festival as mentioned in the question. Imitating the non-Muslims and taking part in celebrating their festivals is prohibited by Allah.

Thus, these masks should be prevented from being imported to the Islamic countries, in addition to preventing buying and selling them, in order to protect the Ummah (nation) from committing these forbidden acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 1; Page No. 305)

Using computer animation in presenting parables of the Qur'an

Fatwa no. 18027

Q: Some young men plan to produce CDs that include parables of the Qur'an, but they intend to use moving pictures as an alternative for Muslim children who are attracted by such media which exposes them to the negative effects of television and other means of false amusement. They hope to teach children the rulings of their Deen (Islam) in a simplified manner. Please advise us regarding the legal ruling of using moving pictures, which are also known as the cartoons, and whether these pictures take the same ruling as that of the pictures shown on TV in terms of their being impermanent; and also if these moving pictures resemble puppets with which children play, as they are used for amusement, education and acting. For example, presenting Al-Buraq (The Prophet's camel) as a puppet and such as the cat puppet which `Aishah, the Mother of Believers, used to play with. We hope that you will advise us concerning the ruling of presenting figures mentioned in the parables of the Qur'an; whether they were righteous people, Prophets, or Sahabah (Companions of the Prophet) in animated pictures, as in the case of presenting the people of the Cave or the prophet `Uzair or others in the same way.

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A: This type of portrayal is impermissible for two reasons:

First, it includes prohibited moving pictures, and the Prophet (peace be upon him) cursed al-musawireen (photographers, idol-makers, and painters) and informed us that such people will receive the severest punishment from Allah on the day of Resurrection.

Second, these pictures may be understood as presenting Tafsir (exegesis of the meanings of the Qur'an) of the Qur'an, and this is a manipulation of the Book of Allah (Glorified and Exalted be He). Accordingly, the Council of Senior Scholars has issued as decree forbidding this act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 18098

Q 2: I would like to take photographs of inanimate objects such as farms, beautiful scenes, the sunrise, etc., but I never dare to shoot animate beings for I know that this is an act of disobedience.

What is your opinion, may Allah protect you?

A: taking photos of what does not have a soul such as a tree or a stone is permissible.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: When we go on a trip with a group of youth, some may use video cameras to record the event to be watched later. The trip may include religious talks, or the like. What is the ruling of Islam on that? May Allah preserve you

(Part No. 1; Page No. 307)

with His guidance!

A: It is not permissible for the Muslim to take photographs of beings with a soul by a camcorder or any other device based on the general meaning of the texts that forbid photographing. There is also a severe warning for doing this, and Allah's Messenger (peace be upon him) cursed those who do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18828

Praise be to Allah, Alone, and peace and blessings be upon the Last Prophet!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Honor the General Mufti from the Deputy Director of the Cooperative Office For Da`wah and Guidance in Al-Quway`iyyah, no. (5/17/KH) and date 15 Muharram, 1417 A.H., and it was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. 894 in 9 Safar, 1417A.H. Following is the wording of the question:

What is the ruling on drawing pictures to illustrate the Ayahs (Qur'anic verses) such as drawing camels and writing beneath the picture His (Exalted be He) statement: ﴾Do they not look at the camels, how they are created?﴿ **etc.? We hope that you would issue a Fatwa in this regard.**

After studying the matter, the Committee replied:

It is Haram (prohibited) to illustrate the Qur'an using pictures that show parables of the prophets and the messengers of Allah (peace be upon them), pious people, Kafir (disbelievers), devils, and beings such as trees, and the like. It is not permissible to draw, print, publish, or use such pictures regardless of the good intentions of the artist such as; making the Ayahs easy for the children or new Muslims to understand, or any other reasons. The legal violations involved in this include:

1. Drawing pictures of beings with souls or trees, etc. to illustrate the Qur'an is Bid`ah (innovations in Islam). It contradicts the Manhaj (methodology) of the scholars in explaining the meanings of the Qur'an in the present and past.

2. This act devalues the Qur'an and belittles its glorious meanings.

3. It is a way to explain its meaning by ways which Allah (Glorified be He) did not legislate.

4. Drawing prophets and messengers make them subject to mockery,

contempt, and disdain. Anyone who draws their pictures commits a great sin as mocking any Prophet is Kufr (disbelief) as mentioned in the Qur'an.

5. Drawing imaginary pictures of prophets is an evident reason behind Shirk (associating others with Allah in His Divinity or worship), and marred monotheism. Allah informed us of those who worshiped Wadd, Suwa`, Yaghuth, Ya`uq, and Nasr (names of their idols). Allah states, ﴾And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ'﴿ ﴾nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols)﴿ ﴾And indeed they have led many astray.﴿ The people of Nuh (Noah, peace be upon him) became disbelievers when they carved the pictures of those righteous people and erected their statues in their gatherings. This lead them to worship those people.

6. Taswir (painting, drawing, sculpture, and photography) of beings with a soul is Haram (prohibited). There are many authentic Hadith related from the Prophet (peace be upon him) in the Sihah (authentic books), Sunan, and Musnads that indicate the prohibition of the Taswir of any being with a soul, whether human or not. There are also many Hadith that urge defacing pictures, cursing the image makers, and that they will be the most grievously tormented people on the Day of Resurrection. Here are some of the authentic Hadith that were mentioned in this regard. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Abu Hurayrah (may Allah be pleased with him) that

the Messenger of Allah (peace be upon him) stated, ﴾Allah (Exalted be He) stated, "Who can be more unjust than he

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who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!"﴿ (The wording is cited according to the narration of Muslim).

It was also related by them on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾The people who will receive the severest punishment from Allah will be the picture makers.﴿ It is also recorded in the Two Sahih on the authority of Ibn `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Those who make statues would be punished on the Day of Resurrection and it would be said to them: Breathe soul into what you have created."﴿ (The wording is cited according to the narration of Al-Bukhari).

﴾On the authority of `Aishah (may Allah be pleased with her) who said, "The Messenger of Allah (peace be upon him) came to me, and I had screened my alcove with a curtain on which there were pictures. When the Messenger of Allah (peace be upon him) saw it, he tore it and the color of his face changed [due to anger. Trans.] and he said, 'O `Aishah! The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation.' So we tore it up and we stuffed a cushion or two cushions with it."﴿ (Related by Muslim) This is in addition to many other Hadith to this effect.

It is not permissible to explain the Qur'an in this manner; it is not permissible to explain the Hadith related by the Prophet (peace be upon him) in this manner for the same reasons mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19332

Q 2: We live in a one-room apartment where there are pictures of animals. Is it permissible to offer prayers in this room?

A: These pictures must be destroyed; it is permissible to keep them in the house, for the Prophet (peace be upon him) stated, ﴾Angels do not enter a house in which there is a dog or a picture.﴿ As for praying in this room which contains such pictures, it is valid but disapproved.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Removing a sculpture of an eagle over a building entrance

Fatwa no. 16174

Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' reviewed the request for Fatwa submitted to His Honor, the General Mufti by Director of Religious Affairs Department in the Armed Forces. The letter was referred to the Committee by the Secretariat-General of the Council of Senior Scholars no. 4758, on 9/9/1413 A.H. The question reads as follows:

Attached to the request is a clip of the Visitor's Guide to King Khalid Air Base that carries a picture of a stone in the shape of an eagle formed by erosion. The stone that carries this image was brought to the Base and fixed to the building as it appears in the picture for the purpose of pondering on the Creation of Allah (Glorified and Exalted be He). Would you please issue a Fatwa in this regard?

After the Committee studied the question, the answer is that it is obligatory to remove this sculpture because it takes the form of a bird. fixing images of animate objects, sculptures or other images, is not permissible. This may lead to major Shirk (associating others with Allah in His Divinity or worship).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18621

Q 1: We know that statues and three-dimensional figures of animals and humans are prohibited in Islam. This is for an important wisdom, which is refraining from imitating Allah's creation, and to impede worshipping animals and idols. This is about statues carved in rocks, wood or those molded in special templates.

However, if a person has tiger, zebra or sheep leather; stuffs it with straw or cotton; and makes a statue out of it to place it as an adornment, is that prohibited as well? Is it Halal (lawful) if it is not carved, molded into a template, or glorified?

A: This is prohibited, as it resembles a statue, and also because it is useless trifling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18161

Q 1: In the Masjid (mosque), there is a big watch that has a picture of the Ka`bah - may Allah honor it- with people circumambulating it, and others bowing or prostrating in prayer. The back's of people only appear and one cannot distinguish their faces. Also, the Name of Allah is written on it, the name of the Messenger (peace be upon him), and the Ayah of Al-Kursy. When I wanted to remove it from the Masjid, the Mu'adhin -who is an old man- objected and said that this watch did not comprise any pictures, just to show stubbornness and to disown the truth. I then showed it to some people in the Masjid and asked them whether or not they saw the pictures, they answered, yes. I again argued with the shaykh until I asked him whether or not he would accept a Fatwa (legal opinion issued by a qualified scholar) of a shaykh in this regard. He said: "How could I not accept this?!" Therefore, I told him: "Insha' Allah I will bring you one."

A: It is not permissible to hang this watch bearing pictures of humans and other animate beings in the Masjid, or any other place; however, hanging it inside the Masjid is more severe, for this resembles the idolaters. Again, it is not permissible to keep this picture in order to preserve the sanctity of the Masjid and because it includes the sacred Name of Allah and the name of the Messenger Muhammad (peace be upon him) together. This leads to excessive reverence of the Messenger (peace be upon him), which is a means leading to Shirk. Furthermore, these drawings and writings tend to distract those offering prayer, and accordingly should be wiped out if possible. Otherwise, the watch should be removed from the Masjid and replaced with another one

without these depictions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18191

Q 3: We sometimes take pictures of the landscape during our school trips. We send these pictures to the multimedia department at their school at the request of the department. Is this permissible or not?

A: There is nothing wrong with photographing inanimate beings such as landscapes including mountains, trees, rivers, seas, etc. as it is not prohibited.

With regard to photographing the animate beings such as humans, animals, birds and insects and the others that have a soul, it is not permissible. Islam sternly prohibits and warns against this act which will result in their being cursed and thrown in Hellfire.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19319

Q: We are a national institution and we want to register a new logo

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in the food market that acquires international fame. Out of our concern, please find attached a copy of the logo so that you may advise us concerning it. The logo is a potato that is drawn in the form of a caricature and written in English. May Allah guide you to serve Islam and the Muslims.

A: This logo of a potato is depicted in human form; and depicting creatures with souls is prohibited according to the texts of Shari`ah (Islamic law). Thus, you should find another alternative other than this logo which is portrayed in the form of an animate object. May Allah reward you for your care in asking about the fundamentals of your religion and help you earn lawful money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19557

All praise be to Allah Alone, and peace and blessings be upon the one after whom there will be no other Prophet.

The Permanent Committee for Scholarly Research and Ifta' examined the request for a Fatwa (legal opinion issued by a qualifies Muslim scholar) that was sent to His Eminence the General Mufty by His Eminence the President of

(Part No. 1; Page No. 317)

of the Ministry of Islamic Affairs, Endowments, Call, and Guidance in Al-Madinah Al-Munawwarah, in the letter no. 2123/1034, dated 27/2/1418 A.H., which was forwarded to the committee from General Secretariat of the Council of Senior Scholars no. 1195, dated 20/2/1418 A.H. The person requesting the Fatwa asked the following question:

What is the ruling on building ceramic scale models of Masjids (mosques) and islamic monuments to be used as promotional materials?

After examining the Fatwa request, the committee answered as follows:

It is not permissible for this institution or any other institutions to make models of Islamic monuments or Masjids to be used as promotional materials; because this involves Fitnah (temptation away from the true path), spreading of Bid'ah (innovation in religion), and opens the means to Shirk (associating others with Allah in His Divinity or worship) and idolatry. Therefore, it is not permissible to give permission for this institution or any other institutions to make patterns of any of these for promotional scale models or anything similar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19652

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

(Part No. 1; Page No. 318)

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query no. 292 dated 29 Rabi` Thany, 1418 A.H., sent to His Honor the General Mufti from His Honor the Head of the Charitable Society of Al-Kitab Wal Sunnah in Sudan. The query which was referred with no. 916, on 12 Jumada Al-Ula, 1418 A.H., to the Committee by the Secretariat General of the Council of Senior Scholars is as follows:

Supporting orphans is one of the charitable activities performed by the society. The society acts as a mediator between the orphans and the donors, be they individuals or non-profit organizations, from outside the country in return for a small fee. It aims at helping the Muslim orphans in our country where poverty is widespread.

Most of these organizations stipulate that their contributions not be made, until they receive photos of each orphan. However, some officials in the society showed strong reservations due to the impermissibility of taking photographs. Is it permissible for us to request that the orphans bring a photo to be submitted to the authorities responsible for supporting the orphans? It is worth mentioning that having these photos is a prerequisite for supporting the needy orphans. Please respond, may Allah reward you with the best!

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Having discussed the query, the Committee replies as follows:

The basic principle in Shari`ah (Islamic law) is that taking photos of animate beings is prohibited, according to the established Hadith unless there exists a necessity, e.g. photos of criminals for easy identification and arrest.

Consequently, it is not permissible to use a prohibited means to ask for supporting the orphans. Allah (Glorified be He) states, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ and ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿ He, the Exalted, also states, ﴾O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20203

Q: Attached to the letter that we submitted to Your Honor is a sample of plastic ice cream cups of which we have been asked to manufacture

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a large quantity of for a national factory in this field. Though the cup takes the form of a head of a deformed elephant whose trunk is pressed against the face with no tusks, we fear that this may be prohibited by the Shari`ah (Islamic law). Therefore, we sent you this letter that you may give us a Fatwa on whether it is permissible to manufacture these plastic cups. Is it absolutely prohibited or just Makruh (reprehensible)? Actually, we read several opinions of Muslim scholars on this issue, but still we have not reached a conclusive decision.

A: The Committee, after studying the question, gave the following answer: it is not permissible to manufacture the cup in question since it is like a sculpture of a head and face of an animal. This is the type of image that Islam prohibits Muslims to create as it is an image of a face. Scholars unanimously agreed on the prohibition of creating, buying, or selling sculptures because it entails emulating Allah's Creation. There are many authentic Hadith stating that those who create images are cursed and will receive the severest punishment on the Day of Resurrection. On that Day, they will fail to carry out the order of breathing souls into every image they created in this life and receive punishment in Hellfire for every image they created. We seek refuge in Allah from His anger and punishment. Thus, it is obligatory to refrain from manufacturing such cups and make others that involve no violation of Shari`ah rules.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19855

All Praise is due to Allah. May peace be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to his Eminence, the General Mufti by his Eminence the Director of Al-Da`wah wal-Irshad Department in Al-Dammam regarding his letter no. (22/1/1191), dated 8 /8/1418 A.H. attached with the question submitted by the General Manager of Girls Education in the Eastern Region that is referred to the Committee by the Secretariat General of the Council of Senior Scholars no. 4744, dated 13 /8/1418 AH. The questioner's request of Fatwa is as follows:

We inform your Eminence that we provided some shaykhs of our Educational Supervision Department in the center with a collection of pictures from the Home Economics Department. These pictures on home economics discuss nutrition and nourishing values of vegetables and fruits. As an illustration medium, some schools draw pictures of these vegetables and place two eyes, a nose, lips, hands, and legs and maybe clothes as well to a single seed

with some movements as a new style to attract the attention of the audience and indicate the benefits of this type through the outline of the picture and in order not to fall into the prohibited pictures or to draw the living beings. Could you kindly advise about this activity as soon as possible?

After the Committee had studied the case, it answered with the following:

the mentioned shapes that contain living beings may not be used or included in the curricula in the Muslim countries. They fall under the general Shari`ah proofs prohibiting pictures. There is no need to use them in education or illustration; the same impact they may produce can be achieved without using them. Muslims lived centuries with no need of this style. However, they were the most powerful, knowledgeable, and perceptive nation. Leaving pictures did not harm them in their study, so we must not violate what Allah has made forbidden without an urgent need.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19933

Q: What is the ruling on watching and buying islamic animated-cartoon movies, given that these movies present purposeful and beneficial stories for children which promote good character, dutifulness to parents, honesty, offering Salah (Prayer) regularly and the like. These animated movies are intended as good substitutes for television which has become widespread. However, the problem we face is related to the fact that such movies present hand-drawn pictures of humans and animals. Is it permissible to watch these animated cartoons? Please advise. May Allah reward you with the best!

A: It is not permissible to buy, sell or use cartoon movies, because they include Haram pictures. Raising children should be done in ways that are Islamically acceptable with regard to teaching, disciplining, encouraging them to offer Salah and taking good care of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20240

Q: I would like to draw your attention to sundry shops that have strangely spread without any regard for the Haram (prohibited) items sold. Among these Haram items are, three-dimensional objects, whether in the form of dolls, or different kinds of animals. In any case, these sundry shops have recently begun selling three-dimensional shapes of the Holy Ka`bah in the form of medals or pencil cases to be placed on

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desks with pens or small sheets of paper in them. Provide me with your beneficial answer regarding the following questions please:

1. are these three-dimensional shapes whether in the form of dolls or animals considered Haram?

2. are such three-dimensional shapes of the Holy Ka`bah considered permissible? It is worth mentioning that three-dimensional shapes of the Ka`bah will be degraded as whoever buys these medals will not take them off before entering the toilet. Even if three-dimensional shapes of the Ka`bah are used as pencil cases, they will also be demeaned as pens and related items will be placed on them. Moreover, some ignorant people may seek the blessings of these three-dimensional shapes! When I tried to advise the shop owners they told me that they have other branches in Makkah and Jeddah. They argue that if such three-dimensional shapes are Haram, they would have been banned from the shops near the Sacred Mosque of Al-Ka`bah. I am confused! Is a three-dimensional shape of the Ka`bah, or the green dome of Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) Haram or not? It may be worth mentioning that these three-dimensional shapes are immersed in water with small beads around them.

A: Firstly: According to the purified Shari`ah (Islamic law), the original ruling is the impermissibility of Taswir (painting, drawing, sculpture, and photography) of beings with souls. This is because of the Islamic legal proofs which state the prohibition of Taswir. However, it is permissible to make images of things with no souls such as trees, buildings, cars, etc. Such images may also be used as toys.

Secondly: It is not permissible to make three-dimensional shapes of the Holy Ka`bah and the dome on the grave of the

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Prophet (peace be upon him). Accordingly, it is not permissible to buy and sell such three-dimensional shapes as this leads to forbidden things that Muslims must beware of; all the means leading to such things should be blocked.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20522

Praise be to Allah, Alone, and peace and blessing be upon the Last Prophet:

The Permanent Committee for Scholarly Research and Ifta' read the letter received by His Honor the General Mufti (Islamic scholar qualified to issue legal opinions) from Dar Al-Bir Association in Dubai, United Arab Emirates, which was sent to the Committee from the Secretariat General of the Council of Senior Scholars numbered 4591 dated 27 Rajab, 1419 A.H. in which the inquirer asked a question as follows:

It is the pleasure of Dar Al-Bir Association in Dubai to convey its best regards to you, and we ask Allah to keep you safe and sound. Your Honor, a company here in United Arab Emirates has an idea to manufacture educational toys in the form of animated dolls performing the motions of Salah (prayers) such as Ruku` (bowing), Sujud (prostration) and so on.

These dolls may also recite Qur'an, Prophetic Adhkar (invocations and Remembrances said at certain times on a regular basis), some Arabic alphabetical letters or words, etc. It should be mentioned that the aim of this project is to instill Islamic and Arabic fundamentals in children, and develop a business in this field. Please advise us may Allah reward you with the best.

After the Committee studied the inquiry, it answered as follows:

The Taswir (painting, drawing, sculpture, and photography) of any animate being whether human or otherwise is legally prohibited. It is also one of the major sins, as the Messenger of Allah (peace be upon him) cursed the image makers, and warned that they will receive the sternest punishment on the Day of Resurrection. However, the animated Taswir that is herein described is more offensive and involves a greater sin than other forms of Taswir. Also, manufacturing these dolls to perform the motions of Salah, other acts of worship, reciting Qur'an, teach children the alphabet, etc. embraces scorn and contempt of the essence and status of worship and the Qur'an by the mechanically repeated acts preformed by these dolls. This also includes derision of Allah's Book and the rites of Islam, due to the likelihood of these inventions malfunctioning when performing movements or playing programmed words. This act is also a baseless Bid`ah (innovation in religion) that was not practiced by the Righteous Salaf (predecessors). However, educating people and children regarding their religious affairs and establishing their good morals occurs by relying on the original, authentic books of Islamic sciences, explaining

these books to them, and conveying knowledge by presenting a good model. Therefore, a father, brother, or any other person should have good morals so that their children and family can pattern themselves after them in performing good deeds, and there is no prohibition in using the beneficial Islamic tapes to achieve this.

This is the type of education that is consistent with what Allah and His Messenger prescribed. It was the same approach adopted by the Prophet (peace be upon him) with his Sahabah (Companions of

the Prophet), the conduct of the Sahabah themselves (may Allah be pleased with them) and the righteous Salaf (predecessors), and all good lies in this. Thus, many generations succeeded and people followed the same methodology in spreading knowledge and education, without these methods, and were not affected by not using them. On the contrary, they had greater Iman (faith) and awareness of their Islamic affairs, and were also more adhering to and abiding by the Prophet's Sunnah (whatever is reported from the Prophet, peace be upon him). Therefore, plans to manufacture these dolls must be halted, even if the intention of producing them is good. Moreover, one should substitute them with what Allah and His Messenger (peace be upon him) prescribed, for whoever gives up something for the sake of Allah, Allah will compensate them with something better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Taswir of the Prophets (peace be upon them)

The second question of Fatwa no. 21570

Q: What is the ruling on showing the pictures of the prophets (peace be upon them) that were drawn by the Jews and Christians?

A: Taswir (painting, drawing, sculpture, and photography) of creatures that have souls is seriously Haram (prohibited) and one of the major sins, whose doer is threatened with cursing and the punishment of Hell. The Musawwirs (those who make pictures and statues, or photographs of living beings) will be the people most severely punished on the Day of Resurrection and they are the most wrongful of mankind.

Taswir of the prophets (peace be upon them) is even strictly and more seriously prohibited, because it involves Fitnah (temptation away from the true path), the hazard of falling into Shirk (associating others with Allah in His Divinity or worship) by holding them as partners with Allah, and desecration to the noble persons of the prophets through these images that are claimed to represent them. It is obligatory to prevent this and for it to be avoided out of respect for the high status of the prophets (peace be upon them all) and to block all the means leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Major sins

The fourth question of Fatwa no. 17924

Q 4: will a person who commits suicide dwell forever in Hell-fire? There is a Hadith to the effect that someone who kills himself will abide in Hellfire forever. Will he ever get out of it? If he does get out, what does "forever" mean?

A: The person who commits a major sin, like one who commits suicide, is threatened with punishment. Nevertheless, this person will not dwell in Hellfire forever, as will the Kafirs (disbelievers). The dwelling in Hellfire mentioned in the Hadith is temporal. It is through this interpretation that all concerned Shari`ah-based proofs, which are seemingly conflicting, are reconciled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 10618

Q 1: is it permissible for a Muslim to call another Muslim who drinks Khamr (intoxicant) a Kafir (disbeliever)?

A: Drinking Khamr, committing Zina (fornication or adultery) and withholding one's Zakah (obligatory charity) are major sins that may be forgiven only through repenting to Allah (Glorified and Exalted be He). According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) anyone who commits a major sin is considered a believer by virtue of his Iman (Faith), but his major sin renders him a Fasiq (someone openly and flagrantly violating Islamic law). Therefore, it is not permissible to call this sinner a Kafir as long as he does not deem his sinful act lawful, or is satisfied with it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18281

Q 2: is it permissible for one who commits a major sin to be an imam (the one who leads congregational Prayer) for Muslims? Will he be punished in the Hereafter even if he repents while still alive but no had (ordained punishment for violating Allah's Law) is inflicted upon him?

A: Sincere Tawbah (repentance to Allah) effaces and negates previous misdeeds and a person who repents from a sin is like someone who has not sinned, as Allah (Exalted be He) states, (Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.) The Prophet (peace be upon him) said, (Islam wipes out all that has gone before it (previous misdeeds) and Tawbah also wipes out all that has gone before it.) Compiled by Muslim in his Sahih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13062

Q: There is a school where pupils gather in front of an idol to praise, invoke, and dignify it. They give it a new covenant every day.

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Most of the lessons which are taught in that school deny the revelation of Allah (Exalted be He), fabricate lies against Allah and His Messenger, mock the Shar`y (Islamic legal) rulings and accuse them of being unfair. Is it permissible for Muslims to enrol their children at such a school? What is the ruling on anyone who deliberately does so?

A: Firstly: Denying the revelation of Allah (Exalted be He), fabricating lies against Allah and His Messenger, and mocking the Shar`y rulings and accusing them of being unfair and unjust are all Haram (prohibited) practices of Kufr (disbelief). Allah (Exalted be He) says, ﴾Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم) and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?﴿ He (Exalted be He) also says, ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ Besides, Allah (Exalted be He) says, ﴾And who is better in judgement than Allâh for a people who have firm Faith.﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who intentionally tells a lie against me, let him be sure of his seat in Hell-fire.﴿

Secondly: It is Haram to stand in front of an idol to praise or invoke it. Yet, doing so is an act of Shirk (associating others with Allah in His Divinity or worship) for Allah (Exalted be He) says, ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿

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Thirdly, it is Haram for a person to enrol their children at a school that teaches Kufr and opposing Allah and His Messenger (peace be upon him).

Fourthly: You have to advise anyone who enrolled their children at the concerned school and clarify the Shar`y ruling to them for hopefully they may be guided by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Hadith of admonishment

The first question of Fatwa no. 17867

Q 1: How do i properly interpret Hadith that voice admonishment?

A: You have to consider their apparent meanings without trying to give them any Ta'wil (allegorical interpretation). This causes such Hadith to be more deterring.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Major Shirk

Fatwa no. 13372

Q: There is a very big tree in our country. It occupies one Qirat (175 square meters) and the width of its root is about three meters. Such a tree has not been cut for many long years ago. One time the owner of the farm in which the concerned tree is located tried to cut it but he could not as his hand went numb and stopped moving. A rumor thus spread that such a tree is a blessed one. Another incident happened that worsened the situation. Once a woman tied up a bundle of the dry plants of that tree, she could not walk or move any part of her body until she put back such dry plants in their place next to the tree. From then on everyone understood that such a tree is blessed. They thus started to vow for it and do Tawassul (seeking to draw close to Allah through unlawful means) to it. The foregoing would be done under a sign that would be hung on the concerned tree and on which it was written "Tree of master Abu Najah." People then started to make Tawaf (circumambulation) around such a tree and seek its blessings. Is it then permissible for Muslims to cut the tree in question? It may be worth mentioning that only very few people still worship that tree and that there is no appointed guardian for it.

Moreover, the owner of the farm where such a tree is located do tries to cut it but he is unable to do so because of the influence of incitement of Satan. The reason I am sending this question to you is that some Muslims are of the view that such a tree has to be cut immediately; some others hold the opinion that Muslims should not make themselves busy with such a matter as only very few people still worship that tree and that we have to dedicate ourselves to Da`wah (calling to Islam). The Fatwa of your Eminence will put an end to that disagreement In sha'a-Allah (if Allah wills).

A: You have to rely on Allah Alone (Glorified and Exalted be He) and cut the tree which is mentioned in the question. Doing so will eradicate all the acts of Shirk which relate to the concerned tree and block all the means leading to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13402

Q: My father always tells me that it is sufficient to only offer Salah (Prayer) regularly and Sawm (Fasting), and just memorizing (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) **i.e. Surah Al-Ikhlas and Surah Al-Nas which he recites in every Salah. According to him, there is no harm if he, out of ignorance, commits an act of Shirk (associating others with Allah in His Divinity or worship) or Kufr (disbelieve), as long as he testifies that there is no God but Allah and that Muhammad is the Messenger of Allah. What is Your Honor's opinion in this regard? Is this a sound understanding of**

Islam, given that he might commit one of the nullifiers of Islam or an act of Kufr, such as turning to other laws that contradict the Shari`ah i.e. laws of taghut (false gods) or associating others with Allah?

A: It was authentically narrated that the Prophet (peace be upon him) stated, (I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, so if they say it, then they save their lives and property from me except legally, and then their reckoning (accounts) will be done by Allah.) Turning to other than Allah believing that their laws are better or equivalent to that of Allah, is Kufr and a nullifier that invalidates the Shahadatayn (two testimonies of Faith). Likewise, considering anyone an equal or a partner with Allah; calling upon them believing they can ward off calamities or bring benefit, all this is Kufr that takes one out of the fold of Islam. The mere uttering of the Shahadatayn will be of no avail for whomever persists in committing acts and deeds of disbelief and Shirk, because one must also disbelieve in whatever is worshipped beside Allah. The Prophet's other Hadith explained this: (Anyone who professes that there is none worthy of worship (in truth) but Allah and denies everything which the people worship beside Allah, his property and blood become inviolable, all their affairs rest with Allah.) It is therefore, incumbent upon you to explain the truth to your father, and may Allah guide him to righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14820

Q: There is an Imam in our village who leads congregational Salahs (Prayers). This Imam has at his home a statue made of stone which has a face like that of a man. Women visit this statue every Friday and step over it believing that it will make them pregnant. We asked this shaykh to refrain from this practice as it is Haram (prohibited) and tantamount to Shirk (associating others with Allah in His Divinity or worship). However, he is not convinced of our view. Some of us are convinced that the shaykh is not Mushrik (one who associates others with Allah in His Divinity or worship), that he has sound `Aqidah (creed), and that he believes in Allah not in the statue. Others disagree.

Please provide us with your beneficial answer based on Qur'an and Sunnah (whatever is reported from the Prophet). Also, if the shaykh mentioned above is not convinced (that he is committing Shirk) even after receiving your answer, will it be valid to perform Salah (Prayer) behind him? It may be worth mentioning that he receives payment from these women who step over the statue.

A: Firstly: It is Haram for people to visit that statue at the home of the Imam to fulfill their needs. Doing so is Shirk that takes its doer out of the fold of Islam. Allah (Exalted be He) states, ﴾And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

He (Exalted be He) also states, ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ and: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) stated, ﴾If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help...﴿ .

Secondly: If this Imam does not perform Tawbah (repentance to Allah) from accepting Shirk and receiving worldly benefit for it, it will not be permissible to pray behind him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14987

Q: Twenty years ago, my father brought a man to our farm in Al-Shamiah and he read Qur'an on a Sidrah (lote tree). Afterwards, if one is bit or has boils and puts some of this tree on the affected area, he will get cured, by Allah's Will.

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Once, a man from the village that suffers from boils in his hands went to the hospital and he was told that his hand should be amputated. He went to the farm and put some of this lote-tree on his hands and got cured, by Allah's Will. This lote- tree is not a visiting place or the like; it is approached only in case of necessity.

I have a worker who was bitten by a scorpion. I took him to this tree and put some of it on the affected area and so he got cured, by Allah's Will. No one believes that it can heal, for it is only Allah (Glorified and Exalted be He) Who heals. Kindly guide us concerning keeping this tree in the farm, may Allah guide you! My father is dead. Is it considered a Sadaqah Jariyah (ongoing charity) or not?

A: It is not permissible to keep this lote-tree; rather, it should be removed, for it can be a means leading to Shirk (associating others with Allah in His Divinity or worship) if it remains in its place, since some ignorant people may be misled by it. When asked to make a Dhat Anwat (lote-tree) like that of the Mushriks (those who associate others with Allah in worship), the Prophet (peace be upon him) denied it. Al-Tirmidhy ﴿reported on the authority of Abu Waqid Al-Laythy (may Allah be pleased with him) that he said, "We went out with the Messenger of Allah (peace be upon him) on the campaign to Hunayn when we had just left Kufr (disbelief) for Islam. The Mushriks had a Sidrah and they would stay there and hang their weapons upon it. It was called Dhat Anwat. We said, 'O Messenger of Allah, make for us another Dhat Anwat just like theirs.' The Messenger of Allah (peace be upon them) said, 'Allahu Akbar (Allah is the greatest)! By the One in Whose Hand is my soul, verily these are the ways of the earlier nations. You have said exactly as the Children of Israel said to Musa: ﴿Make for us an ilâh (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."﴾

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(If you do this,) certainly you will follow the ways of those who were before you.'"﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15842

Q: allah (Glorified is He) says, (And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh.) **Does this mean that polytheists used to love Allah?**

A: Polytheists [of ancient Arabia, trans.] used to worship Allah but they associated partners with Him. They used to love Allah and others with Him and supplicate to Allah and other rivals with Him as well. They used to devote worship to Allah in hardships unlike the polytheists of our time who associate others with Him in prosperity and hardships. Allah (Glorified is He) says, (And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and the third questions of Fatwa no. 19219

Q 2: why does Allah dispraise polytheism and threaten polytheists of everlasting punishment in Hellfire?

A: Allah abhors polytheism and threatens polytheists that He will not forgive them and will cause them to undergo the perpetual residence in Hell if they die without repenting and quitting polytheism. Indeed, it is the most grievous sin and the greatest thing which Allah prohibited. Therefore, Allah (Glorified be He) informed us that He does not forgive its doer if he dies as a disbeliever and does not repent of his polytheistic actions. Moreover, his good deeds will be void, as none is more deviated than him. Allah (Exalted be He) says, ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.﴿ And He also says, ﴾And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴿ So anyone who associates others with Allah is equating between the Creator and His creation and makes the creature a rival to Allah and assigns for him the acts of worship which they do not deserve. Therefore, Allah threatens its doer with perpetual residence in Hell. Allah (Glorified is He) says, ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿

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﴾When the Prophet (peace be upon him) was asked, "Which sin is the greatest?" He said, "To make a rival to Allah although He created you." It is said, "What is next?" He said, "To kill your children for fear that they join you in food." It is said, "What is next?" It is said, "To have sex with the wife of your neighbor."﴿ So Allah revealed, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse﴿

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Q 3: What is the difference between a Mushrik and a hypocrite?

A: A Mushrik is someone who devotes any of 'Ibadah (worship) to other than Allah and does this publicly, such as the grave-worshippers and their like. This is Shirk (associating others with Allah in His Divinity or worship), which leaves nothing of Tawhid (belief in the Oneness of Allah/monotheism) to its committer, and this is the Mushrik to whom Allah has forbidden Jannah (Paradise) and made Hellfire their final abode. Allah shall never forgive them their Shirk if they die persisting in it, without having performed Tawbah (repentance to Allah) from it, as Allah (Exalted be He) says (what means):

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﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.﴾ Allah (Exalted be He) also says: ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ As for a hypocrite who practices hypocrisy in their faith, this is someone who outwardly shows Islam but inwardly hides Kufr (disbelief), such as those who belie or detest the Messenger (peace be upon him), belie or detest his Message, or feel happy when they see the Din (religion) waning and hate to see it victorious and similar ill feelings. Such a hypocrite will abide in Hell forever, in the lowest depth of the Fire, if they die persisting in this hypocrisy, as Allah (Exalted be He) says: ﴿Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20076

Q: My mother is 85 years old. She says that her late mother asked her to perform Hajj on her behalf. However, her mother was one of those who used to slaughter animals as a means to draw closer to the Jinn (creatures created from fire), believing that by so doing one is protected from their evil; otherwise, they shall harm the person.

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All this is the result of her absolute ignorance of religious matters. Is it permissible for my mother to carry out this will? Is it permissible for her to supplicate to Allah to be merciful to my grandmother given the aforementioned situation?

A: If the reality is as you mentioned, that your grandmother died persisting in slaughtering sacrifices to other than Allah, she is thereby a Mushrik (one who associates others with Allah in His Divinity or worship) and it is not permissible to perform Hajj on her behalf, make Du'a' (supplications) to Allah for her, nor seek His Forgiveness for her, as Allah (Exalted be He) says (what means): ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18456

Q 2: Is it permissible for a Muslim to ask Allah's forgiveness for his dead parents who used to visit the graves and cook and eat food there at the graves of their family? They believed that this food is Sadaqah (voluntary charity) in behalf of the dead and they sought blessings through the Waliy (a pious person) buried in the shrine. My parents used to view Sufi leaders as Awliya' (pious people)

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and might go to sorcerers and believe their myths. In fact, they did so thinking that these actions pertain to Islam because they never knew that these actions are prohibited. Thus, these actions were done out of ignorance and negligence, not out of stubbornness. What is the ruling of Islam on the person who commits Shirk (associating others with Allah in His Divinity or worship) out of ignorance and negligence and dies before knowing this reality? Will they abide in Hell forever? Is it permissible to ask Allah's forgiveness for them?

A: In their visits to the graves, if your parents seek relief from and invoke the dead apart from Allah, believe the sorcerers and die in such a state, it will not be permissible for you to ask Allah's forgiveness for them. Allah (Exalted be He) says, ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾ Having food at the graves and going to sorcerers without believing them, however, are misdeeds that do not prevent the Muslim to ask Allah's forgiveness for their doers. On the other hand, anyone who supplicates to other than Allah and dies in such a state has died in Shirk and will be treated like a Mushrik (one who associates others with Allah in His Divinity or worship). If a Muslim commits such actions out of ignorance, his affairs will be left to the Will of Allah, and we only judge him according to the acts of Shirk he openly commits.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 47621

Q: I brought this book to you; it is entitled "Al-Salah Al-Ilahiyyah Al-Kubra" i.e. (The Greater Divine Prayer). I have read some strange things in it. I hope you will read it and explain the ruling on following the orders mentioned in it and the ruling on printing, distributing and publishing this book.

A: After reading this book, it became clear to us that it contains issues in religion tantamount to associating others with Allah in His Divinity or worship and Bid`ahs (innovations in religion). one of the invocations that involve Shirk (associating others with Allah in His Divinity or worship) is the saying "allahuma salli `ala Ghayth Al-Mustaghithin" i.e. (o Allah! Send Your Blessings upon the only one who gives succor to those in need of help) in pages 71, 85, 87, 88 and the saying: "fardina ya rasul-allah", "istaghfir lana", "ishfa` lana ila rabbika" i.e. (Make us pleased, O Messenger of Allah), (Seek Allah's Forgiveness for us), (Intercede with your Lord for us) respectively, as in page 77.

one of the invocations that involve Bid`ahs (innovations in religion) is the saying: "ya man `ilmuhu bi hali yughnihi `an su'ali" i.e. (o You the one Whose knowledge of my situation makes Him not in need to my invocation) and repeating it many times.

Also, the following invocation is Bid`ah: "salli `ala sayyidna wa mawlana Muhammad bi qadr `azhamat (la ilaha illa Allah subhanaka inni kuntu mina al-zhalimin) i.e. (O Allah send Your blessings upon our master and lord Muhammad as befits the greatness of the saying: "There is no god but Allah. Praise be to You. Indeed, I have been of the wrongdoers) and repeating it many times.

And the saying: "ya man laysa yusafu bi qiyam wala qu`ud, wala harakah wala jumud" i.e. (O You Who cannot be described as standing, sitting, moving nor staying still) on page 32.

and the saying: "wa an tajma`ani bihi- yaqzatan wa manaman" i.e. (to gather me with him -that is, with the Messenger (peace be upon him) - in wakefulness and in sleep) on page 64, 84.

And the saying: "bi sirri asrar al-fatihah ila hadrat al-nabi wa al baytihi biniyyat al-qabul" i.e. (by the secret of Al-Fatihah [the Opening chapter of the Qur'an] to the presence of the Prophet [peace be upon him] and his household with the intention of acceptance) on page 68.

And the saying: "ya man idha i`taqda fika al-muhibbu laka bi `adhamat jahik wa makanatika `inda Allah ta`ala bi sidq al-niyyah yunal kula al-murad, ya man idha tawajjaha bika mu'min sadik ila Allah fi ijabat du`a'ihi wa su'alihi qabilahu Allah" i.e. (O you who, if the one who loves you, follows you by the greatness of your honor and place in the sight of Allah (Exalted be He), by the sincerity of intention, will get all that he desires. O you, who if a faithful invokes Allah with him to answer his invocation, Allah will answer it) on page 72.

And the saying: "alahumma inni waqif amam nabiyyaka wa habibika sayyidi wa shafi`i rasulu-allah mutawajjihan bihi ilayka. Allahumma inni atawajjahu ilayka bi nabiyyika nabiyy al-rahmah. Ya sayyidi ya rasulu-allah inni mutawjjih bika ila rabi fi hawa'iji lituqda" i.e. (O Allah I am standing before Your Prophet and Beloved being, my master and intercessor, the Messenger of Allah [peace be upon him] invoking You by him, O Allah I invoke You with Your Prophet, the Prophet of Mercy, O my master Messenger of Allah, I invoke my Lord with you to have my needs fulfilled) on page 78 , 79.

And the saying: "wa lawlak lam yakhluq allahu ardan wa la sama' kayfa wa lawlak lam yursil allah al-

anbiya'" i.e. (But for you Allah would not create the earth or the sky. Why not, if, but for you, Allah would not create the prophets) in page 73. This is exaggeration and it is not permissible to exaggerate in belief in the Prophet (peace be upon him).

In the end of this book, there are some pictures of relics that are ascribed to the Prophet (peace be upon him) and some of them are mere lies and others lack proof.

According to what is mentioned above, it is not permissible to use this book because it contains wrong information and exaggeration in Du`a' (supplication).

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Allah (Exalted be He) says, ﴾Invoke your Lord with humility and in secret. He likes not the aggressors.﴿ When offering this act of worship (Du`a' (supplication)), the Muslim has to adhere to the sanctified Shari`ah and not innovate in it. The invocations in the Qur'an and the Sunnah and other permissible invocations that contain no violations or innovations are sufficient for the person instead of these books and publications.

Since this book contains what we previously explained, it is not permissible to print, publish, sell or distribute it; because this involves cooperation in sin, leading people astray, calling people to believe in Bid`ah (innovation in religion) and exaggeration in their belief in the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says, ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ We pray to Allah to set the Muslims' situation right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19603

Q: What is the ruling on a non-Muslim who declares the testimony of faith: "There is no deity but allah and Muhammad is the Messenger of Allah" on his deathbed?

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Is he considered a Muslim?

A: One who utters the Shahadahs (two Testimonies of Faith) before death is a Muslim, even if he did not utter this while being healthy and committed major acts of Shirk (associating others in worship with Allah). Like any deceased Muslim, we should wash him, perform a Funeral Prayer for him, bury and invoke Allah to forgive and have mercy on him. The Prophet (peace be upon him) stated, ﴾Allah will accept the repentance of His slave so long as the death-rattle has not yet reached his throat.﴿ (Related by Ahmad, Al-Tirmidhy, and others).

Furthermore, when his uncle Abu Talib was on his deathbed, the Messenger of Allah (peace be upon him) came to urge him to utter Shahadah, but he rejected. It is reported in Sahih (authentic book) that ﴾The Prophet (peace be upon him) visited a Jewish sick boy and urged him to embrace Islam. The boy embraced Islam, and the Prophet (peace be upon him) went out saying, 'Praise be to Allah Who saved him by me from the Fire.'﴿

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On the other hand, anyone who utters the two Shahadahs while being healthy and commits Shirk including beseeching the dead for help, making vows and slaughtering for their sake is not a Muslim by uttering them on the deathbed. This will be the case unless he declares his Tawbah from the acts of Shirk.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18511

Q 2: Kindly explain: when does the forbidden Tabarruk (seeking blessings), which is kind of Bid`ah (innovation in religion), become major Shirk (associating others in worship with Allah). When does it become a minor Shirk? Please, support your answer with examples.

A: Tabarruk through living beings or objects in creation is of two kinds:

First, Tabarruk through graves, trees, stones, or humans, whether alive or dead wherein one believes blessings are gained from this creature or one draws near to Allah (Glorified be He) through this intermediary as did the first polytheists. This is a form of major Shirk exactly the same as worshipping idols. This was mentioned in the Hadith of Abu Waqid Al-Laythi regarding the polytheists who used to hang their weapons on a tree. The Prophet (peace be upon him) considered this act a major Shirk and compared what they said

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to what was said by the children of Israel to Moses: ﴿Make for us an ilâh (a god) as they have âlihah (gods).﴾ Second, Tabarruk believing that one will draw near to Allah and will be rewarded for doing so; not because one thinks an intermediary causes harm or benefit, as the ignorant do with the cover of the Ka`bah. They wipe their hands on the walls of Ka`bah, Abraham's station, the Prophet's chamber and the pillars of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah) in order to seek blessings from Allah. This Tabarruk is considered a Bid`ah (innovation in Islam) and a means to major Shirk (associating others in worship with Allah) except for that proven with evidence, such as drinking from Zamzam and Tabarruk through the Prophet's sweat, hair, or anything that touched his body; as well as the excellence of his ablution (peace be upon him) in which there is no harm because there are proofs in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Minor Shirk

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Treatment for Riya' (showing-off) in Salah

The first question of Fatwa no. 14735

Q 1: Is there any supplication a Muslim may recite to overcome Riya', particularly in Salah (prayer)?

A: If a Muslim suffers evil whisperings during Salah, he should seek refuge in Allah from Satan. Allah (Exalted be He) states, ﴾And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.﴿ A Muslim should continue his Salah and overlook such whisperings and Riya', whether or not people are looking at him. He should remind himself that he performs Salah for the sake of Allah and in the way He ordered him to by perfecting its bows and prostrations and paying no attention to Satan's illusion that his deeds are done to show off.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15863

Q 1: Some of my deeds are tinged with Riya' (showing off), so in order to

avoid Allah's displeasure towards me, I tend to do some acts which I feel He will not be pleased with.

For example: i feel that going to offer Salah (prayer) in the Masjid (mosque) is a sort of Riya', this is why i always pray at home; however, it troubles me a great deal because I believe in Allah, maintain my Salah, and always try to give to all sorts of charities. I am very much worried that Allah may not accept my Salah, Sawm (fast) or Zakah (obligatory charity). Please advise me, may Allah reward you.

A: A Muslim should be sincere towards Allah in performing any act, following the Prophet (peace be upon him) in this regard, hoping to win the Reward of Allah in the Hereafter. Thus, it is not permissible for a person to perform an act to gain people's praise; it is not equally permissible to abandon an act for their sake.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13718

Q: Allah has endowed me with the gift of reciting the Qur'an with a beautiful voice for which I am often praised, and I like that. However, I fear to come under the Hadith: You have recited the Qur'an so that it will be said about you that you are a good reciter. Is there any Du`a' I should say then?

A: You should not fall victim to arrogance because of your beautiful voice or being praised,

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and at the same time this should not stop you from continuing to recite the Qur'an in a melodious voice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Treatment of Riya'

The second and third questions of Fatwa no. 17382

Q 2: How can a person get rid of Riya' (showing-off) and ostentation? What are the Du`a's (supplications) reported in this respect? How can a person know whether a certain act is meant for Riya' or not?

A: You should try hard to devote yourself to Allah, stay away from Riya' and seek Allah's Help in doing this. You should keenly know the different kinds of Riya' to avoid them. You should ponder over the punishment for Riya' in the worldly life and in the Hereafter, for any who does so will sure dislike Riya'; it will avail him nothing and will not ward off people's harm. On the contrary, this will bring upon him Allah's Anger and Discontent, and he will thereby lose both the worldly life and the Hereafter. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, (If anyone wants to have his deeds widely publicized, Allah will make known (his faults). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of (his faults).) One can get rid of this malady by asking Allah's rescue and refuge from it. One should remember

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that Riya' is one of the actions of the hypocrites mentioned in Allah's Saying, (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.) It was reported that the Prophet (peace be upon him) addressed his Sahabah (Companions of the Prophet) saying, ("O people, fear Shirk (associating others with Allah in His Divinity or worship) for it is more hidden than the creeping of an ant." They asked, "How do we avoid it, O Messenger of Allah?" He (peace be upon him) replied, "Say: 'O Allah, we seek refuge in you from knowingly committing shirk with you and we ask your forgiveness for what we do not know about.'") Reported by Ahmad and Al-Tabarany on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him.)

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Q 3: After finishing Salah (prayer), a student found one of his shaykhs next to him, so he did not offer the sunnah (supererogatory) salah lest he should fall prey to Riya' (showing off). Is what he did correct?

A: The least that can be said regarding this action is that it is Makruh (reprehensible). However, some scholars consider it Riya', because anyone who decides to do an act of worship, then leaves it out of fear that people may see him will be showing off since he stops it for the sake of people. Actually, abandoning acts of worship for fear of Riya' is one of the traps of Satan. If Satan knows that of a person, he will most likely dissuade him from all his deeds by casting evil thoughts

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and whisperings until he entirely gives them up.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 21677

Q 5: As far as I know, there are two categories of Shirk: 1. Major Shirk (associating others with Allah in His Divinity or worship), which places a person outside the pale of Islam. 2. Minor Shirk, which renders the deeds void. does minor Shirk, such as Riya' (showing-off), nullify all previous deeds, irrespective of being mixed or not with this Shirk?

Please, explain the Hadith about those people who will come on the Day of Resurrection with deeds weighing as much as the mountains and then Allah will make them as scattered dust. I would like to know why these deeds become void. Please, tell me how I can avoid the suggestions of Satan who ruins some acts of worship. For example, while I am performing Salah,

intending from the very beginning that I do this only and sincerely for the sake of Allah, Satan whispers to me saying, "do well as so-and-so sees you." Please reply, may Allah be merciful to you.

A: Deeds mixed with Riya' are worthless unless the person

performs Tawbah from it. As for the other deeds which are not mixed with it, they are not rendered void. On the other hand, major Shirk nullifies all good deeds. As reported in Hadith, people whose righteous deeds weigh as much as the mountains and become worthless, they are those who transgressed against other people. Their good deeds will be taken and given to those whom they wronged until the former run out of their good deeds. Some of the bad deeds of the wronged will be taken and added to the burden of the wrongdoers, and then they will be thrown into the Fire.

The deeds of idolaters and non-Muslims who die in their disbelief are not acceptable in principle as the deeds of a non-Muslim are worthless. You overlook these whispers and seek Allah's protection against the devil. By so doing, these suggestions will be harmless In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18438

Q 2: Sometimes I lead people in Salah (Prayer) and give Khutbahs (Friday sermons), but occasionally I feel as if an inner thought tells me that I am doing this for the purpose of showing off and for people to think highly of me; and for this reason I refrain from giving Khutab or Imamah (leading people in Salah).

A: We advise you to continue your good deeds of giving Khutab and Imamah, because these are acts of obedience, and do not be affected by incitement of Satan to give up what you are doing under the pretext of avoiding showing off. Furthermore, you should have devotion and sincerity to Allah when performing acts of obedience, and seek His refuge against the accursed Satan and devilish whisperings. May Allah help you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19147

Q 1: Is it right to say: "Were it not for the Prophet (peace be upon him), the Arabs would have been in Jahiliyyah (i.e. pre-Islamic time of ignorance)?

A: The correct is to say: "Were it not for Allah and then the prophethood of Muhammad (peace be upon him), or "Had not Allah sent Prophet Muhammad (peace be upon him) to avoid the violation of the `Aqidah (creed) by uttering improper expressions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16826

Q 4: is saying "i thank Allah and thank you" considered a sort of Shirk (associating others with Allah in His Divinity or worship)?

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A: It is not permissible to use the coordinating conjunction "and" in the phrase "I thank Allah and thank you," for it indicates bringing two things to equal terms. One should say instead, "I thank Allah; then, I thank you," for "then" means next.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The Taghuts and ruling by other than Allah's Law

Enacting tribal customs and traditions

Fatwa no. 16894

Q: We submit to your Eminence our inquiry informing that the tribes settling in Al-Ta'if and its suburbs represented in the tribes of Quraysh, Banu Sufyan, Tuwayriq, Al-Numur and the tribe of Hudhayl which settle in Nu`man Valley are ruled by tribal rules, and what is so called the "Al-Madh-hab Al-`Araby" which consists of a group of rules. These rules do not follow the Shari`ah (Islamic Law), such as the rule of cutting the amount of Diyah (blood money) to one-third. For example, according to this rule the person entitled to claim the Diyah will receive three thousand only if the Diyah is estimated by 10,000. According to this rule, one third of the money is deducted for the banquet at which they gather, one third is dropped, and the last third is to be given to the person entitled to receive it from the relatives of the victim.

Another example of settling disputes is when one party continues to strike his head with daggers until he bleeds; such a person is supposed to continue until his rival utters the word "Abyad" (white, which means 'stop').

Nowadays, people try to evade the use of daggers by substituting it with money they pay; one thousand riyals that is subject to increase or decrease. They also have what is called (Al-Asiyah), which is a prevalent code that assigns rules for every single incident. For example, according to this code, a person may be fined five sheep or six daggers or their price with respect to a certain incident. They claim that the Shari`ah does not prohibit applying the traditions of their forefathers which they honor and are proud of. Furthermore, they tend to desert and ostracize anyone who tries to disavow their deeds. If they are able to harm them, they will never hesitate to do so.

We hope that your Eminence would provide us with a written answer, especially that some laymen tend to report on your authority things which we are not sure of their credibility.

The things mentioned above reflect a reality that these tribes live; their administrators of justice there are not Islamically qualified to do so, for they are laymen. Accordingly, what is the ruling in Islam on the one-third reduction rule, the rule of daggers and their

prices, Al-Asiyah and the rest of what we have mentioned? Is it permissible to attend and eat from the banquet mentioned above that is called "Al-Firash"? It should be noted that these people also have what is called Al-Mansubah which is a slaughtered animal that a wrongdoer is obliged to offer and take to the house of the wronged person. Is it permissible to attend and eat

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its meat? What is the ruling on being satisfied with the rulings of those laypeople?

A: it is an obligation on Muslims to resort to the ruling of Shari`ah to obey Allah's Command (Glorified and Exalted be He) when saying, ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴿ , ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ , ﴾And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿ , ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿ In addition, Allah (Exalted be He) says, ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

Therefore, it is not permissible for Muslims to resort to tribal rules, principles or positive laws, for this involves resorting to the judgment of the Taghut (false gods), and we are prohibited to do so. Allah (Exalted be He) has ordained us to disbelieve in it in His Saying (Exalted be He), ﴾Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.﴿

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It is not permissible for the chieftains of these tribes to judge between people according to norms, and tribal rules; rather, they should advise anyone who resorts to them to refer to the competent judges at the legal courts who are appointed by the government to judge between people according to the Purified Shari`ah.

What has been mentioned regarding the daggers and their prices, two-third reduction of Diyah, Al-Asiyah or Al-Mansubah are all unlawful rulings, for they are tribal, and it is not permissible to apply them amongst people. Moreover, it is not permissible to eat from the food called (Ta`am Al-Firash), for it is offered unwillingly; it is not permissible either to agree to it or attend it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14676

Q: In Algeria, we have legislative elections. There are some parties that call for the Islamic rule and others reject it. What is the ruling on a Muslim who votes for a party that calls for

non-Islamic ruling, knowing that he performs Salah (prayer)?

A: It is obligatory on Muslims who live in countries that do not judge according to the Shari`ah (Islamic law) to spare no effort to rule according to the Shari`ah and form a united front to help the party that is known to rule according to it. However, helping those who try to prevent the application of the Islamic Shari`ah is not permissible. Indeed, it may lead to Kufr (disbelief). Allah (Exalted be He) says, ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).﴿ ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ Therefore, after Allah declared the disbelief of those who do not judge according to the Islamic Shari`ah, He warned the believers against helping or supporting them and commanded the believers to hold Taqwa (fearing Allah as He should be feared) if they are truly believers. Allah (Exalted be He) says, ﴾O you who believe! Take not as Auliyâ' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.﴿

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Fatwa no. 18838

Q: What is the opinion of the Fuqaha' (Muslim jurists) and other scholars regarding those who give precedence to intellect over the Divine texts and arrogantly claim that intellect is the reference for everything? When an authentic Hadith is brought to them, even if it is in Al-Bukhari and Muslim, they object and seek corrupted ways of interpretation to alter its outward meaning. Thus, they dispute over the texts of Hadiths. Is this right or manifest error? Please, advise!

A: It is obligatory for Muslims to follow divine texts and reject any other claims. Allah (Glorified be He) says: ﴾Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah)﴿ and ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)﴿ Whoever gives priority to intellect over divine texts is a disbeliever. Allah says:

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﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The forty fourth question of Fatwa no. 12087

Q 44: What is the ruling of working as a lawyer in a country ruled by man-made laws, even if they are not entirely in disagreement with the Islamic Law, especially in matters that the relevant rulings are based upon `Urf (custom) or governmental issues?

A: If working as a lawyer is a means to support the truth, invalidate falsehood, return the rights to their owners, and help the oppressed, it will be permissible, as it is a form of cooperation in righteousness and Taqwa (fearing Allah as He should be feared). Otherwise, it is not permissible, as it shall be a form of cooperation in sin and transgression. Allah says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 18870

Q5: Some of those who call to Islam give importance to discussing Tawhid -Al-Hakimiyyah (rulership) as a fourth type of Tawhid. Is this type included in one of the three types or not? Is it an independent type? It is said that Shaykh Muhammad ibn `Abdul-Wahhab focused on Tawhid Al-Uluhiyyah (the Oneness of Allah's Divinity) in his time, for he saw people negligent of this aspect. Imam Ahmad focused on Tawhid Al-Asma' wal-Sifat (Oneness of Names and Attributes of Allah) in his time when he saw people lacking in this knowledge. Now, people have begun to neglect Tawhid Al-Hakimiyyah, so we must focus on this concern. Is this correct or not?

A: there are three types of tawhid (belief in the Oneness of Allah/ monotheism): Tawhid Al-Rububiyyah (the Oneness of Allah's Lordship), Tawhid Al-Uluhiyyah (the Oneness of Allah's Divinity) and Tawhid Al-Asma' wal-Sifat and there is no fourth type. adopting a system of government that copes with allah's Laws comes under the Tawhid al-Uluhiyyah. In fact, it is a kind of worship to Allah (Glorified be He) and all types of worship are included in Tawhid Al-Uluhiyyah. Making Hakimiyyah a separate type of Tawhid is an innovated act that no scholar ever adopted, as far as we know. However, some of them epitomized and made Tawhid of only two types: (1) Tawhid of knowledge and faithful certainty i.e. Tawhid Al-Rububiyyah and Tawhid Al-Asma' wal-Sifat. (2) Tawhid of purpose and intention which is Tawhid Al-Uluhiyyah. Some of them expound and make Tawhid of three types as stated previously. Allah knows best. We should place importance on

Tawhid Al-Uluhiyyah, which starts with forbidding Shirk (associating others with Allah in His Divinity or worship), because it is one of the major sins and invalidates all other actions and its doer is in Hell. All Prophets began their mission by commanding people to abandon Shirk. Allah commanded us to follow their way and methodology in the Da`wah and other matters of faith. Placing importance on Tawhid and its three types is obligatory during every era, because Shirk and denial of Allah's Names and Attributes are ever present. They exist and their danger will increase towards the end of time. They are hidden from most people and their callers are numerous and active. Occurrence of Shirk is not limited to the time of Shaykh Muhammad ibn `Abdul-Wahhab, and denial of Names and Attributes is not limited to the time of Imam Ahmad (may Allah be Merciful with them) as mentioned in the question. However, their danger has increased and appeared in the Muslim communities of today. So, they are in urgent need for someone to forbid their wrong and explain their dangers. It is worth mentioning that following the commands of Allah, staying away from His prohibitions and turning to Shari`ah lead to realizing Tawhid and being free of Shirk.

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Fatwa no. 18545

Q: In the southern region, we have what is called "ayman al-wisiyyah" i.e. (the oath of consolation) which is made for settling disputes and troubles that take place among individuals and tribes. For example when there is a dispute over land, or when a person's son is injured in a quarrel or a person's sheep eats from another person's farmland, the person or his guardian makes an oath that if he were in the same place of the wronged person, he would not claim anything, then says: "By Allah, if you, the owner of the farmland, the owner of the sheep, the father of the boy, wronged me, I would forgive you and claim nothing from you." This is the description of "ayman al-wisiyyah" i.e. (the oath of consolation). Your Eminence, there is another issue; it is about the execution of Ta`zir (discretionary punishment) on the person who makes a mistake that not as severe as a sin that deserves a prescribed punishment, by slaughtering a sheep or two for the people of the tribe or the village. This practice also solves many problems and settles many disputes between the people involved in the disputes. What is the ruling on these two issues?

A: First, what is known as "ayman al-wisiyyah" i.e. (the oath of consolation) which means that, when a person wrongs another person or violates his financial rights, he or his guardian makes an oath that if he were in the same place of the wronged person, he would not claim anything from him, is a disapproved act and involves forcing people to follow a ruling that neither Allah (Exalted be He)

nor His Messenger (peace be upon him) obligated. So the people who make this oath have to stop it or substitute it with a permissible practice such as reconciling people involved in disputes with tolerance or bringing the disputes before legal courts.

Second, imposing Ta`zir (discretionary punishment) on the aggressor or mistaken person as befits his fault or mistake, by slaughtering a sheep or two for the tribe, to show disapproval of his mistake and to keep the victim's dignity, is execution of punishment by one who is not legally entitled to execute punishment. Moreover, it is a heavier punishment compared to Ta`zir (discretionary punishment) which is inflicted by the legal courts not the tribal conventions. So it is not permissible to do so.

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Fatwa no. 18533

Q: Allah (may He be Praised and Exalted) says, (and made you into nations and tribes, that you may know one another.) Your Eminence, we are a group of students from the southern tribes. Your Eminence knows of the spread of ignorance and lack of knowledgeable people among the tribes; a matter which made them ruled by inherited customs and traditions.

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For example, a dispute occurred between a man and his wife. As a result of the disputes, he uttered the pronouncement of Talaq (divorce pronounced by a husband) once, then accompanied her to her father's house. Some days later, the husband sent some benevolent people in order to try to reconcile between the spouses in the period of the three months, but her father refused to give him his wife back. As a result of the ignorance on the part of the husband, the benevolent people, and the father, who the husband has the right to take her back without his consent, they complied with the status quo, bearing in mind that Talaq has taken place. They did not know that sending the people to the wife's father to reconcile her means that it has become permissible for the husband to take his wife back in marriage. After the lapse of some months, the husband wanted to take his wife back by seeking the help of some benevolent people who judged that he should pay thirty thousand SR. They went to the judge without telling him that the husband had previously asked for his wife back during the period of `Iddah (woman's prescribed waiting period after divorce or widowhood). Consequently, the Judge told them that there should be a new marriage contract and a new Mahr (mandatory gift to a bride from her groom). Accordingly, the husband consulted some people who told him that he had already taken his wife back in marriage without his need to pay anything. I submitted to Your Eminence their issue and told them that the husband does not need to make a new marriage contract or pay a new Mahr as long as he took his wife back in marriage during her `Iddah. However, this contradicts the tribal customs and traditions. They did not agree to this Fatwa and the wife's father refused to give her back to her husband without paying a new Mahr which he stipulated i.e. thirty thousand SR. Despite the issuing of the concerned Fatwa, the husband and his father refused

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to pay the said money and asked for the return of the wife to her husband's house. Upon that, the girl's father resorted to the shaykh of his tribe and the prominent figures and explained the issue to them; they did not, as usual, adopt the Islamic directives in this case. Rather they said to the girl's father that he has rights over his son-in-law and his father as well as his own brother who played the biggest rule in reconciling the two spouses and suggested the said sum of money. Hence, they asked three of them to attend the gathering in order to be subjected to the customs they inherited from their ancestors and grandfathers. The wife's father came in the presence of the concerned

parties and the shaykh of the tribe along with a prominent figure who obliged the man who interfered for the reconciliation to pay ten thousand SR, as he did not compel the husband to pay the full Mahr to his brother who is the girl's father. They even considered him to have betrayed his own brother and sided with his opponents to get the thirty thousand SR. This rule on the part of the shaykh and the prominent figures was the final settlement to this problem. Is the money imposed upon the person who interfered for the reconciliation Halal? Is it permissible to pay this money to such people or is a person who pays it considered sinful? This said problem is nothing but one of many similar ones that take place inside the tribes and clans who hold at reverence such customs and traditions, to the extent that they consider whoever does not abide by them, as having committed a heinous offense and is shameful to them, because he does not

abide by their old customs and traditions. Therefore, he is not worthy of sitting in their gatherings or attending their conventions until he is judged for what he has done and to the end of such unreasonable traditions and stupidities.

Your Eminence, if such deeds and acts rely on rulings other than that of Allah, what is the ruling on whoever abides by them? Then, his relatives sever ties of kinship with him? Is he, the one who boycotts such traditions, held as severing the ties of kinship or his relatives? Is there any advice you would like to give to the shaykh of the tribe, as being the one held in exemplary status and one of the judges in this case? Kindly give us the legal Fatwa in writing, so that it can be distributed and its benefit be circulated. May Allah forgive you, and reward you the best on behalf of us and all Muslims. He is the answerer of invocations!

A: Firstly, as long as the divorced women is still in `Iddah and she has not been divorced irrevocably, the husband has the right to take her back in marriage without the need of her consent or that of her guardian or paying a new Mahr, as Allah (Exalted be He) says, ﴾And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴿ **Secondly,** what is mentioned in the question concerning the tribal customs and traditions, these are all unacceptable and contradict the Islamic Law; thus they should not be the source of judgment or

abiding by it. It is obligatory upon Muslims to seek judgment from the Islamic Shari`ah to settle their disputes and discrepancies in the Islamic courts. This is in accordance with the prerequisites of Iman (Faith), as Allah (Exalted be He) says, ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ Allah also says, ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ and says, ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ Anyone who has been wronged or could not attain his rights should go to the Islamic court with his opponent, and it is due on the court to settle the dispute.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18542

Q: We live in a tribal society whose members have their own traditions and customs

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according to which they settle the disputes of agricultural lands, real estates, marital disputes, and quarrels. Chieftains of the tribe acknowledge a set of well-known rules to which they refer for legislation arguing that it is a form of reconciliation. They also claim that the way of bringing the litigants in the presence of the so-called arbitrators is a necessary arrangement in the process of reconciliation. They may demand the party who denies to swear an oath on the ground that the judge rules so in case of denial. They see no harm in following this method or on the pressure they practice on the person who refuses to pay the amount of money he was sentenced to pay. All these are done on the pretext of ending the problem. Is this way considered a legal form of reconciliation? Are they assigned to be rewarded for that? What are the qualities of those who reconcile among people according to the legal directives? Arbitrators in such disputes may observe Sawm (fasting) on Mondays and Thursdays regularly and believe that their actions, were they sins, are small and forgiven by Allah (Exalted be He). A habit which is worse, the tribes blatantly blame filing the problems to the official authorities in a way that they all rally against the person who lodges a complaint against anybody in the authority even if he is right in his claim. Regardless of this fact, they

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consider that he forfeited his right by lodging the claim to the authority, provided they neither stand for witness with him nor allow him to attend their celebrations such as wedding ceremonies or other occasions the tribe holds. Members of the tribes will not support him, if he suffers an affliction such as killing someone in a car accident that entails him to pay blood money. They do not help him pay it until he returns to the tribe and introduces a sword or an amount of money, then, retracts his complaint from the authority, regardless of whether it was his mistake or not. They then pass judgment on him for the complaint he lodged. After that they start discussing his problem after taking the right of the tribe. For example, if a person does not shake hands with another in some gathering, he has to pay one thousand Riyals or more; if a person accuses another of theft, he will be sentenced to pay five thousand Riyals and so on. They discuss the tribe's problems in that way and enact the laws of their forefathers. Please, give advice to those people who deem that type of work as a part of reconciling among people and ending their problems. They even consider them mild sins that performance of the Five Obligatory Daily Prayers or other good deeds forgive. Please, advise.

A: It is obligatory on Muslims to refer their disputes and litigations to the legal courts

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and stop judging according to the tribal customs and old traditions. Allah (Exalted be He) says, ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴿ He (Glorified and Exalted be He) also says, ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ He (Glorified be He) says, ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿

Reconciliation between people and settling their disputes are necessary good deeds, but the permissible form of reconciliation does not involve violations of Shari`ah rules or imposing things on the rejecting party. Also, the litigants accept it willingly without passing particular punishment. This form of reconciliation should help settle disputes and remove hatred. All these are included in Allah's saying, ﴾and making peace is better.﴿ and His (Glorified be He) saying, ﴾So fear Allâh and adjust all matters of difference among you﴿ and His (Glorified and Exalted be He) saying, ﴾There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind﴿

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Fatwa no. 18561

Q: we are representatives of the tribes 'Al Wa'ilah in Tihamah `Asir and we look into some cases to restrain some of the members of the tribes and to alleviate problems. They are as follows:

1. Al-Ladhah (Seeking help): When two persons have a dispute over something, and the wronged person claims his right, the wrongdoer asks a third person to mediate and prevent the wronged person from claiming his right. The mediator asks the wronged person not to claim his right. If he claims his right once more, the mediator gives twelve sheep to the wrongdoer then accompanies the wronged person to the chief of the tribe who in turn obliges the wronged person to give twelve sheep to the mediator. In this way, instead of taking back his right, the wronged person is forced to give twelve sheep just for claiming his right.

2. Justice: If a person stabs or fires at someone, both the wrongdoer and the wronged go to the chief of the tribe

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who looks into their case to settle the disputes as follows:

The chieftain says: I will judge your case provided that you accept my judgment, then they rub their hands against their beards as a sign of approval, regardless of the judgment he will make. He then judges that the wrongdoer gives ten or fifteen sheep to the wronged and both of them accept this judgment.

Cases involving Hudud (ordained punishment for violating Allah's Law):

Theft: When someone is caught while stealing a sheep, he is forced to give twelve sheep as a way of punishing him and restraining others from stealing.

Is our judgment in such cases, considered as judgment with other that Allah's Law? We appreciate your advice. May Allah reward you with the best!

A: The customs and tribal conventions mentioned in the question are judgments that befit the Pre-Islamic period and it is not permissible to resort to or accept them for settling people's disputes. Muslims everywhere have to seek the rule of Islamic Shari`ah and abandon other laws according to the Saying of Allah (Exalted be He), ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires﴿ and the Saying of Allah (Glorified be He),

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﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ an His Saying, ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

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Fatwa no. 19915

Q: I would like to ask your Eminence the following question with the hope that Allah (Exalted be He) will guide you to the right answer. A group of wise men in a given Islamic country, who do not have a religious ruler, established a committee for reconciling adversaries and settling disputes that start between tribes. However, one of their bad habits is that they go to the wronged tribe driving a camel or a cow or any cattle in front of them. Once they reach the wronged people's neighborhood, they slaughter the cattle to gladden the wronged people's hearts. If they offered them a lot of money instead of slaughtering an animal, they would not stop their disputes. What is the ruling of the Shari`ah on slaughtering these animals? Is this unlawful?

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It should be noted that the members of this committee have bought a camel for about 45,000 SR. They asked every member of the committee to participate with them, even though some members are poor. They asked us to participate with them. It should be noted that they do not know the religious ruling on this. Is it permissible for us to participate with them in purchasing this camel and to tell them that persistence in doing so is not permissible? We would like to receive a fully detailed answer for this question.

A: Allah (may He be Exalted and Glorified) ordered the believers to cooperate in righteousness and piety and forbade them to cooperate in sin and transgression. Moreover, the Prophet (peace be upon him) said, (There is no slaughtering (at the grave) in Islam) to stop the practices that have been common among people during the Pre-Islamic period. It is known that settling disputes and reconciling Muslims is a great righteous work, but the mentioned convention, that is, being obliged to slaughter an animal to be a means of reconciliation between people and satisfying the disputing tribes, is an invalid convention. It is not permissible to adhere to or continue it; because it is like the practices of people in the Pre-Islamic period and because it obligates people to do something that neither Allah (Exalted be He) nor His Messenger (peace be upon him) required them to do. Also, this may involve belief in slaughtering for other than Allah (Exalted be He) and hence it will be considered a means of Shirk (associating others with Allah in His Divinity or worship) with Allah (Exalted be He). Moreover, this obligation nurtures hatred, enmity and grudges among people. Consequently, these conventions and customs that violate the rulings of the sanctified Shari`ah must be abandoned.

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Fatwa no. 20510

Q: We are tribes inhabiting Makkah Al-Mukarramah and its suburbs. We have neighboring tribes. we are judged by traditions and tribal laws in disputes and disagreements. Some of the members of the tribe and I fear that we are thereby judging by other than that revealed by Allah. We want to renounce them and to break away with the tribe if they are to insist upon what they do. However, we reconsidered the matter and found that such traditions and laws imply apparently interests, settling of disputes, protection from harm, prevention of bloodshed and guarding of rights. And Allah knows best. We fear to renounce and change them without knowledge and to be thereby acting against the interests of the tribe. Therefore, we decided to point out these traditions and laws to your Eminence, so that if they violate the rulings of the sanctified Shari`ah (Islamic law), we will In sha'a-Allah (if Allah wills) give them up and warn people against them. If they are useful and do not contradict the Shari`ah, we hope you could point out this to us and refer to what contradicts the Shari`ah so that we can change them, given that the tribe do not refer to the Shari`ah Courts of the government not out of objection

to the Shari`ah ruling, but on account of the following reasons:

1. The Bedouins find difficulty in filing cases with the courts and government authorities due to the bureaucratic measures one has to go through that may take months or years.

2. Fearing harsh Ta`zir (discretionary punishment) sentences such as long prison sentences.

3. Some disputing parties may be skillful in procrastination, trickery and making use of legal loopholes so that the case may be adjourned for long terms or years; on the other hand, the Bedouins decide and settle their cases in a short period.

An outline of the tribal traditions and laws: When a dispute or a problem arises between two parties, the wronged party or his guardian demands from the wrongdoer or his guardian the Khatimah (indemnity) so the wrongdoer or his guardian pay a sum of money or a valuable thing to be maintained with the wronged party until the case is settled and each gets their right. The wronged party or their guardian makes a commitment not to take an action of revenge or complain to the government, until the case is settled. This commitment may be for warding off Fitnah (sedition) as in case a fight or quarrel breaks out between the tribe members, in which case a peacemaker takes the commitment from each party. This is considered a truce

to suspend fight. Accordingly, each party that makes this commitment is responsible for preventing their tribe, even by force, from taking an aggressive action against the other party. Any attack that takes place after making the commitment brings shame on the committed person. In this way, the Fitnah comes to an end until the seniors of each tribe

gather to debate and settle the issue.

Settlement of dispute: The wronged party bears the costs incurred for deciding on the issue; then the wrongdoer is to pay the costs if he is proved guilty. Two judges or more are to be elected to decide on the issue; they are not informed of the Shari`ah or scholars; but they are known for their discretion, wisdom, honesty and wit. You should bear in mind that no scholars or seekers of knowledge of the members of the tribe can engage or take part in solving such questions. Then the claimant guarantees the defendant and they rub their beards as a sign of being committed to implement the sentence and not to object to it, except in one case, i.e., when one is sure that the ruling is not fair, in which case, he is to oppose the ruling and pay a sum of money for the judge as a compensation. Then the case is to be brought before other judges who may not be of the same tribe. They review the ruling, if they agree upon it, he is to implement it and is to get another ruling for appealing against the sentence. If the ruling of the judges is really unfair, another one is to be issued and the judges get nothing. The claimant presents his case and the defendant answers, then the judges consider whether the case does not necessitate

anything, so they throw out the case. If it necessitates a ruling, they see whether there is a precedent case and then they make the same ruling of the precedent. If there is no precedent, they make a ruling according to their discretion. (They agree that if a similar case takes place, they will make the same ruling). This is called Asiyah. It should be noted that there are rulings that are agreed upon and have this Asiyah, and when they are found to be contradictory with the Shari`ah, the judges give them up.

Some of the rulings:

1. If it is an assault and battery charge, the wronged party is to get Arsh (indemnity paid for inflicting certain wounds).

2. The burden of proof is upon the claimant and the taking of an oath is upon the one who denies (the allegation).

3. If it is a charge of curse or insult, the judges rule that a sum of money is to be given to the wronged party or a sum of money and Malfa (A sheep served at the home of the wronged party in his honor). It never comes to one's mind that the sheep is slaughtered as a sacrifice for other than Allah. It may occur that the wrongdoer produces this Malfa for the one he wronged out of respect, without a trial, but of his own free will, in order to appease the wronged one.

4. The sentence is to be doubled, if the wrongdoer is a neighbor, kin

or the companion by your side.

We hope Your Eminence could enlighten us on this matter by a written Fatwa, so that we can point it out to the seniors and shaykhs of our tribe. May Allah make it beneficial! May Allah reward you with the best!

A: You should seek the judgment of Allah (Exalted be He) with regard to everything, on account of his Saying: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ And His saying (Glorified be He), ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find

in themselves no resistance against your decisions, and accept (them) with full submission.﴿ And: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ It is not permissible to judge according to the tribal traditions and the like; for this entails seeking judgment with other than that revealed by Allah. You should bring your cases before the judges of the Shari`ah Courts.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 1; Page No. 396)

Fatwa no. 18543

Q: A misunderstanding may take place between members of a tribe where they get involved into fights and bloodshed. Meanwhile, the Shaykh and seniors of the tribe make what is called malfa where they try to reconcile between the wronged person and the one who wronged him and offer one or two sacrificial animals along with some money to the wronged person and his family; should this Malfa be endured by all the tribe members equally or by the wrongdoer only?

A: If this action is done out of reconciling between the disputed persons and upon the consent of the wronged person, there will be no harm in it, and its provider and anyone who seeks to help will be rewarded In sha'a-Allah (if Allah wills). However, if this action is taken under pressure; if the wrongdoer refuses he will guilty of infringing the traditions of the tribe, this will be Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It will further count as obligating something that Allah has not made obligatory upon his Servants; accordingly, it is not permissible. Rather, all disputes and fights should be referred to the Shari`ah (Islamic law-based) Courts, for Allah (Exalted be He) says, ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾

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He (Glorified and Exalted be He) also says, ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 20845

Q 3: Please, what is the ruling on reconciling among people to dissolve their disputes or prevent further bloodshed, but not according to the Qur'an and Sunnah?

A: It is not permissible to help bring about reconciliation among people when it will lead to committing forbidden acts or calling to apply man-made laws which go against the Book of Allah and Sunnah of His Messenger. Allah (Exalted be He) says, ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ A Muslim has to reconcile among people in justice and encourage them kindly to follow the truth, avoid transgression, and pardon the offensive party. He may pay money to one or both sides to bring about reconciliation. For example, when he sees that paying money is more useful than

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kind words, he may make payment from Zakah expenditures assigned to those in debt or from money other than Zakah to those sides or others. Anyone who reconciles among people should fear Allah. It should be noted that fearing Allah is mentioned before the phrase "Adjust all matters of difference among you" due to its significance. Allah says, ﴾So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.﴿ and ﴾And if two parties or groups among the believers fall to fighting, then make peace between them both.﴿ Up to His saying, ﴾Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.﴿ ﴾The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 399)

Acts commensurate with Kufr (Riddah)

(Part No. 1; Page No. 400)

(Part No. 1; Page No. 401)

The second question of Fatwa no. 10825

Q 2: what is the religious ruling on a Muslim who abandons Islam?

A: He should be asked to repent. If he does not repent, he should be killed by the Muslim ruler appointed according to the Shari`ah (Islamic Law) rulings, on account of his Riddah (apostasy).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12597

Q: I ask Allah (Exalted be He) to grant Your Eminence long life, success and safety. I am interested in presenting a very important issue that caused Fitnah (sedition) in our country, for it has been sparked by an allegedly religious scholar. He is highly respected by people on account of his good conduct and character. He is a well-known Khatib (orator) in a large Masjid (mosque) in an important city called Alway, where Shaykh Muhy Al-Din Alway, an ex-teacher in the Islamic University in Al-Madinah Al-Munawwarah was born. The question is that the allegedly religious scholar accused a pious man of being a Kafir (disbeliever) for claiming the obligation of absolute obedience to the Messenger (peace be upon him). `Ibadah (worship) means absolute obedience; it is the right of Allah Alone; devoting this obedience to Allah Alone

is Tawhid (belief in the Oneness of Allah/ monotheism). Absolute obedience to other than Allah (Exalted be He) is Shirk (associating others with Allah in His Divinity or worship). Some Muslims think that this scholar became a Kafir because he considered the righteous believer a Kafir. We hope Your Eminence could provide us with a precise answer that can settle the dispute. We hope that all Muslims could listen to and abide by your answer, for you are, thanks to Allah, the focus of Muslims' attention in our country. May Allah preserve you as a source of knowledge serving Islam! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Obeying the Messenger (peace be upon him) should be absolute and unrestricted, for Allah (Glorified be He) has commanded such obedience in several Ayahs (Qur'anic verses) such as His Saying: ﴾Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴿ And His Saying (Glorified be He): ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ And His Saying (Glorified and Exalted be He): ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.﴿ The Prophet (peace be upon him) said, ﴾Anyone who obeys me, obeys Allah, and anyone who disobeys me, disobeys Allah.﴿ (Agreed upon by Al-Bukhari and Muslim).

Therefore, you should know that what this scholar said is absolutely wrong and is a great sin that contradicts the Shari`ah (Islamic law-based) evidence from the Book (i.e. Qur'an), Sunnah and the Ijma` (consensus of scholars). However, he should not be considered Kafir until he is informed of his sin. If he persists upon it and does not repent, he should be considered Kafir.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 13641

Q: what is the ruling on someone who abuses and curses Allah (the Most Exalted) and the Messenger of Allah (peace be upon him)? He commits this act in the presence of us and a group of people of knowledge and faith.

His wife informed us that this was not the first time her husband did that. So, she wants to know whether their marriage is still effective or should be dissolved due to his apostasy, especially that he did not perform Tawbah from this act until now.

It is worth mentioning that her husband does not perform Salah at all and works as a singer

at weddings and parties where men and women are intermingled. Please, advise this poor wife. May Allah reward and protect you for all Muslims! As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: According to Ijma` (consensus of scholars), cursing Allah and His Messenger is major Kufr (disbelief) and apostasy if the doer is a Muslim. Likewise, abandonment of Salah, even if not due to denying its obligation, is an act of Kufr according to the preponderant opinion of Scholars. It is obligatory to take his case to the legal court.

With regard to the wife, she, when she is aware of what you mentioned, has to refrain from her husband's bed until the court decides on the issue.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16487

Q 2: what acts nullify Islam?

A: The nullifiers of Islam are many. The gravest of these include Shirk (associating others with Allah in His Divinity or worship) by invoking and seeking relief from the dead, slaughtering animals and making vows at their graves, and other acts of worship practiced at graves as a means of drawing closer to the dead to ask them to fulfill their needs.

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Acts that also invalidate one's Islam include learning and teaching sorcery, claiming knowledge of the Ghayb (the Unseen), believing that ruling by other than Allah's laws is permissible, abandoning Salah (prayer) deliberately, mocking Islam, insulting Allah and His Messenger and ridiculing the Qur'an and Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16013

Q 1: Many people commit blasphemy openly and claim that they did not mean to curse Islam, but only the person with whom they were disputing. Please, advise!

A: cursing Islam is an act of apostasy. Allah states, (Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?") (Make no excuse; you disbelieved after you had believed.) As for cursing Muslims, it is forbidden, but not an act of apostasy because of Allah's statement, (O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former.) to Allah's saying, (Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"].)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16502

Q2: What is the ruling on anyone who ridicules the Sunnah (whatever is reported from the Prophet) with the intention of only annoying another person? Is this Haram (prohibited)?

A: Ridiculing the Sunnah of the Messenger (peace be upon him) is an act of Kufr (disbelief) and apostasy from Islam, even if the person is joking or intending to annoy someone else. Allah (Exalted be He) says, ﴾If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 17457

Q 5: What is the ruling on ridiculing any of the teachings of the Prophet (peace be upon him)?

A: Making a mockery of anything of the teachings of the Prophet is an act of apostasy from

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Islam. Allah states, ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18448

Q 3: A man told his father that according to Shari`ah (Islamic law), full brothers inherit from one another unlike the paternal half brothers. Full brothers have a greater entitlement due to consanguinity than paternal half brothers as agreed by Ijma` (consensus of scholars). upon that, the father replied "We do not want a Shari`ah which states a ruling like that." What is the ruling on this statement? What should the son do with his father?

A: Such words turn this person out of the fold of Islam as it involves an open rejection to Islam. It is obligatory to advise this man and explain to him the gravity of this statement that amounts to Riddah (apostasy) - Allah forbid. This man must repent to Allah for his statement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18604

Q 3: From time to time, people tend to circulate some jokes and funny stories related to Allah (Glorified and Exalted be He) or the prophets (peace be upon them). As far as I know, this is absolutely not permissible, for it involves ridiculing sacred matters. How can we stand up to such destructive ideas?

A: ridiculing Allah, His religion, Messenger, or any of His prophets is an act of apostasy from Islam. Allah (Exalted be He) states, ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ Therefore, we should beware of this, even if it is done in a joking manner. Allah has mentioned what these people say, ﴾We were only talking idly and joking.﴿ But despite that, He has not excused them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19434

Fifteen years ago, my friend commented,

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"This Qur'an was composed by a special committee of men." After sometime, he performed Tawbah from this act that he never uttered to anyone except a friend and me. No one, but Allah Alone, the Knower of the Unseen, knows this matter. I do not ask whether his Tawbah is acceptable or not, but I ask about the validity of his marriage contract. Is his contract still valid after such utterance? Does it need to be re-concluded? It is noteworthy that his wife was not separated from him, as he did not know that he committed apostasy which required separating him from his wife. He was not aware of the ruling and the consequences of what he said.

A: If the person who made this statement mentioned in the question was of sound mind and without being compelled, he would be committing an act of apostasy from Islam. However, if he performed sincere Tawbah, Allah, if He wills, would accept Tawbah. With regard to his wife, she would be unlawful to him until he performs Tawbah. If he repents while she is still in her `Iddah (woman's prescribed waiting period after divorce), she may return to him with no need for any formalities. However, if her `Iddah expires before he performs Tawbah, the marriage will be dissolved and she may not return to him except with a new marriage contract.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19663

Q: An American embraced Islam and made Shahadah (Testimony of Faith) and accepted Salah (Prayer), Zakah (obligatory charity) and Sawm (Fast), but he denies some Shari`ah (Islamic law) rulings such as Isbal (lengthening and trailing clothing below the ankles), polygamy and cutting off the hand of a thief. We tried hard to convince him with all the Shari`ah (Islamic law-based) evidence, but in vain. What is the ruling of his action?

A: Anyone who denies some rulings of Shari`ah that are unanimously agreed upon and insists on his view after the truth is pointed out to him, and becomes no longer ignorant of this, he is to be considered Murtad (apostate) and comes out of the fold of Islam. Allah (Exalted be He) says, ﴾That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.﴿ Allah (Exalted be He) is the one who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 19771

Q 7: what is the ruling on ridiculing Din (religion) of Islam and religious people?

A: Holding Din and religious people up to ridicule is Riddah (apostasy) that takes the one who does it out of the fold of Islam. Allah (Exalted be He) says, (Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?") (Make no excuse; you disbelieved after you had believed.)

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 21768

Q 3: Some say that Jibril (Gabriel) (peace be upon him) got tired when he tried to count the gates of Jannah (Paradise), so he did not complete counting them. When he saw the light of Al-Hur-ul-`Ayn (women of Paradise with large black eyes), he prostrated before them mistaking them for Allah! Is this considered Kufr (disbelief)?

A: Anyone who claims that Jibril (peace be upon him) prostrated before Al-Hur-ul-`Ayn is to be considered a Kafir (disbeliever), for he describes the Master of Angels as committing Shirk (associating others with Allah in His Divinity or worship).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The thirteenth question of Fatwa no. 18452

Q 13: what should someone who abuses the Din (religion) of Islam do, young or old, in order to return to the fold of Islam? what should be done with him if he does not turn in Tawbah (repentance to Allah), as he is ignorant of what he said and does not know its meaning?

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A: When a Muslim abuses the religion of Islam, he becomes Murtad (apostate) and should be asked to repent; if he does so, it is Ok; and if not, he is to be executed. Besides, his recompense will be Hell to abide therein along with the Kafirs (disbelievers) and Mushriks (those who associate others with Allah in His Divinity or worship). We seek refuge in Allah from that.

As for the Tawbah of a person who abuses the Din of Islam, it is to praise the Din, regret what they said and resolutely determine not to return to such an act that entails Kufr (disbelief). They should repeatedly seek Allah's Forgiveness and Tawbah; if Allah knows that they are sincere, He will accept their Tawbah; in fact Allah (Glorified be He) is the One Who accepts repentance, the Most Merciful.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 18146

Q 2: if a person forsakes islam, then after a while he seeks Allah's Forgiveness, should he renew his Tawbah (repentance to Allah) and announce the Shahadah (Testimony of Faith)?

A: The Tawbah of a Murtad (apostate) depends on his case; if he commits something which is Haram (prohibited) that leads to Riddah (apostasy); he is to repent by giving up what he did, along with regretting it and sincerely determining not to return to it. If he neglects something Wajib (obligatory), he is to repent by doing it, along with regretting the past and sincerely determining not to return to it. If he becomes a Murtad due to something he said, he is to repent by renouncing such a saying, along with regretting the past and sincerely determining not to return to it. The Tawbah of someone who abandons Salah (Prayer) is achieved by resuming performing it, along with regretting the past

and determining not to abandon it again. The Tawbah of someone who commits unlawful things that are unanimously forbidden and are Ma`lum minad-din biddarurah (well-established religious matters) is by believing in their unlawfulness, along with regretting the past and sincerely determining not to return to it. The Tawbah of someone who makes Du`a' (supplication) to the dead and others besides Allah is achieved by giving up this act and devoting `Ibadah (worship) to Allah (Exalted be He) Alone, along with regretting what he did and sincerely determining not to return to it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
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Fatwa no. 21021

Q: Would you kindly advise regarding the following statements made in an interview of "Mir'at Al-Ummah" Magazine with Dr. Shamlan Al-`Isa, a professor of political science in Kuwait University: The Islamic system did not leave but corruption in the Islamic state. When he was asked, "What is your opinion about the application of Islamic Shari`ah in Kuwait?" He answered, "I am against the application of Islamic Shari`ah in Kuwait." Please, comment on these statements? May Allah reward you with the best!

A: Anyone who says that the Islamic system did not leave but corruption in the Islamic state and that he is against the application of shari`ah, or similar statements that criticize the Islamic Shari`ah or some of its rulings

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is an apostate. He must be given a grace period to repent. If he does not repent within that period, he will be subject to capital punishment. The Prophet (peace be upon him) stated, (When anyone (among Muslims) discards his religion, kill him.) He (peace be upon him) also stated, (The blood of a Muslim is not lawful (to shed) except for one of three: a soul for a soul, the married adulterer, and one who renounces his religion and splits from the Jama`ah (main body of Muslims).) Cursing and defecting Islam is a kind of turning away and apostasy. Allah states, (Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?") (Make no excuse; you disbelieved after you had believed.) The judgment concerning the one who says such words shall be referred to the legal court. However, if he is criticizing the misapplication of Islamic Shari`ah, he must state the points of objection and does not ascribe the defects to Shari`ah itself.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 1; Page No. 415)

Statement issued by the Permanent Committee for Scholarly Research and Ifta' concerning the book entitled Masa'il Kathura Hawlaha Al-Niqash (Frequently Disputed Issues) by Zayn 'Al Samit

All Praise is due to Allah Alone and peace and blessing be upon the Messenger of Allah, our Prophet Muhammad, his family and Companions. To commence:

The Permanent Committee has perused a booklet entitled Masa'il Kathura Hawlaha Al-Niqash written by a person who called himself Zayn 'Al Samit. The Committee found that this book is full of fallacies and matters against `Aqidah (creed), which the author claims are in conformity with the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). In fact, they are in conformity with the `Aqidah of those who worship graves and against the true `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. These fallacies and violations include the following:

1. His claim that seeking help from prophets and Awliya' (pious people) is permissible in the matters related to this world and that of the Hereafter.

2. His claim that the dead can bring benefits, supplicate and intercede for the living. In fact, the dead benefit from the supplications of the living.

3. His claim that it is permissible to seek blessings with the remains of the righteous, and this is desirable while in fact this is not permissible because it is a means leading to Shirk (Associating others with Allah in His Divinity or worship).

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4. His claim that it is permissible to go out to travel to masjids other than the three Masjids (mosques). This is against the constraint related in the Hadith: "There is no journey except for three Masjids..."

5. He permits reciting the Qur'an on graves, which is an act of Bid`ah (innovation in religion) with no proof. The Prophet (peace be upon him) said: (Anyone who introduces things extraneous to our affair (i.e. religion) will have them rejected.) In another wording: (If anyone does something that we have not ordered (in worship), it will be rejected.)

6. He permits seeking help by touching the graves and kissing them while this is an act leading to Shirk.

7. His claim that building on graves and plastering them is just Makruh (reprehensible) while it is not Makruh according to the view of Abu Hanifah. This view contradicts the Prophet's prohibition in the Hadith reported on the authority of Jabir about the prohibition of the plastering of graves and the Hadith reported on the authority of Um Salamah that the people of previous scriptures used to build Masjids (mosques) on the graves of their dead pious men, truly, they are the worst creatures in the sight of Allah.

8. His claim that slaughtering animals on graves with the intention of offering these sacrifices to the soul of the Waliy (pious person) is permissible and making vows of offering sacrifices at the graves of

Awliya' (pious people) is permissible while this is an act of Shirk.

9. His claim that seeing the Prophet (peace be upon him) after his death is permissible in the state of wakefulness while this has no proof.

There are many other fallacies mentioned in the book.

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Therefore, the Committee warns people against this booklet and stresses that it must not be printed or circulated; rather it must be destroyed because it contradicts the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Declaring specific people disbelievers

The fifth question of Fatwa no. 17626

Q 5: What is the ruling on declaring specific persons disbelievers?

A: Anyone who does, says, or believes in some acts that are akin to Kufr (disbelief) is considered Kafir i.e. disbeliever, and is treated accordingly whether he is particularized or not, as the evidence is general in this regard. For example, a person who supplicates to or slaughters for other than Allah, or utters words of disbelief such as abusing Allah, His Prophet, or being heedless of an Islamic tenant is a Kafir, He must be asked to perform Tawbah (repentance to Allah), otherwise it is obligatory upon the Muslim rulers to apply capital punishment for Riddah (apostasy).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 17749

Q 3: Discussing the doctrinal issue of establishing proof against a dissenter of fundamental issues, we - a group of students - differed. Some maintained that he is excused for his ignorance, as in all Islamic issues, for there is no difference between the Islamic fundamentals and the detailed issues, or between the evident and complex. Others said that he is only excused for ignorance

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in complex Islamic matters, not the fundamentals of faith, for there is no excuse whatsoever for whomever commits Shirk (associating others with Allah in His Divinity or worship) or devotes his worship to graves, stones, and trees besides Allah. No Muslim is unaware of such matters and if he does so, he is not a Muslim. As for the detailed issues of faith, the ignorance of some rulings might be excused until evidence is presented. What is the correct position in this regard? Please advise. May Allah reward you.

A: No one is excused for his/her unawareness of the articles of faith and fundamentals of Islam, if the message of the Qur'an and the Sunnah of His Prophet (peace be upon him) is conveyed to him/her. Allah states, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ He also says, ﴾This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby﴿ Similar Ayahs (Qur'anic verses) convey the same meaning. As for the subsidiary matters whose rulings may seem ambiguous, ignorance is declared as an excuse until the proof is set, as there are many Hadith related in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17626

Q 1: is a person who is ignorant of Tawhid (monotheism) excused?

A: A person is excused if they are not aware of the proofs or not informed with anything from the Prophet (peace be upon him). They take the same ruling as Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner); they are tested on the Day of Resurrection. If they pass, they will be safe. If they do not, they will be doomed.

As for those who were informed of the Prophet (peace be upon him) or heard anything of the Qur'an and the Sunnah, they cannot be excused for ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17592

Q 2: What is the ruling on talking about some matters of the Hereafter while joking or as a slip of the tongue, such as the jokes we hear about Jannah (Paradise) or Hellfire? Is a person who says such things a Kafir (disbeliever) or excused for their ignorance of the ruling on one who ridicules anything of Islam?

A: A Muslim should believe in all that Allah and His Messenger have related to us about the Day of Judgment, whether resurrection, reckoning, Mizan (the Scales for weighing deeds), Sirat (the bridge over the Fire), the bliss of Jannah or the torment of Hellfire, and other things conveyed by Allah and His Messenger (peace be upon him) regarding the Day of Judgment. If a person ridicules any of these,

they are considered apostates, as it is a form of disbelief. If a person does so, they must hasten to perform sincere Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), so that Allah might accept their Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18646

Q1: The Prophet (peace be upon him) stated, (Do not abuse Al-Dahr (i.e. afflictions of time), for Allah is the cause of the afflictions of time.) **How does one reconcile this Hadith with the disbelievers' declaration:** (And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).) **?**

A: The Hadith is in conformity with the Ayah regarding the prohibition of cursing Al-Dahr. The Noble Ayah repudiates those disbelievers who refer destruction to Al-Dahr. Al-Dahr does not refer to Allah. It refers to nights and days, so it is mentioned in the Hadith of the Prophet (peace be upon him), (The child of Adam inveighs against Me, he inveighs against [the vicissitudes of] Al-Dahr (Time), and I am Al-Dahr. I alternate the night and the day.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19378

Q 1: A group of people has emerged promoting various ideas and beliefs that contradict those of the dominant majority of Muslims. They call young men and women to them. A summary of their beliefs is as follows: they declare Muslims who live under man-made laws as Kuffar (disbelievers), even if such Muslims believe in Allah and in what the Messenger (peace be upon him) brought, obey Allah and His Messenger as much as they can, and hate whoever contradicts the purified Shari`ah (Islamic Law).

A: It is not permissible to declare Muslims ruled by a regime ruling with other than Allah's Shari`ah as Kuffar as long as their hearts are filled with Iman (Faith) in Allah and His Messenger and they observe whatever Allah has prescribed on them as much as they can, and hate whatever diverges from the purified Islamic Shari`ah. However, the great sin rests upon whomever promotes, agrees to and approves of such laws in Muslim countries. We seek refuge in Allah from betrayal and oppression.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 12849

Q 5: what is the ruling on someone who, for some reasons, declares some people to be disbelievers? He later came to know that those people did not intend to commit disbelief. Even worse, he cursed their faith claiming that they were not Muslims. Among the reasons for which he declared them disbelievers is misinterpretation e.g., a person may spontaneously utter some words that imply glorifying someone other than Allah like saying to another, 'you rank above any other one.' The one who heard these words deemed the speaker to be glorifying a person more than Allah, therefore he declared the speaker to be a disbeliever and cursed his faith.

A: The legal proofs indicate that a Muslim must be sure of things and take time before passing judgments. This person was wrong when he declared some people to be disbelievers and cursed their faith. He must perform Tawbah, ask Allah's forgiveness, and ask the one whom he wronged to pardon him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18415

Q 2: can anyone call a Muslim a Kafir (disbeliever) if they witness them doing something that contradicts with Islam?

A: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) do not call any Muslim a Kafir for committing a sin, like the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) do, unless they consider it lawful. The only exception is the people who abandon Salah (Prayer) intentionally; they are considered Kafirs even if they do not deny its obligation according to the most authentic of the scholars' views. There is evidence confirming the Kufr (disbelief) of a person who abandons Salah. Also, they do not believe that Iman (Faith) is enough, and there is no harm in committing sins like Al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds).

The people of the Qiblah (direction faced for Prayer) are those about whom the Prophet (peace be upon him) stated, (Anyone who faces our Qiblah during Salah, offers Salah like us and eats our slaughtered animals are the Muslims; they have the same rights and obligations as other Muslims have.) Related by Al-Bukhari and others in the Hadith of Anas (may Allah be pleased with him).

They are Ahl-ul-Sunnah wal-Jama`ah who follow the Manhaj (methodology) of the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and their followers.

However, if a person commits anything that nullifies Islam, they are Kafirs, such as those who seek the help of the dead, slaughter animals for them, abuse Allah and His Messenger, ridicule Islam and such practices clarified by the scholars in the ruling on apostates.

Ahl-ul-Sunnah wal-Jama`ah do not testify that someone is a Kafir or doomed, except for a strong reason. It is one of the greatest forms of injustice to testify that someone will not be forgiven by Allah. This was severely warned against.

A Muslim must be careful, guard his safety, and refrain from interfering in matters that are not of their concern. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, (When a person calls his brother (in Islam) a Kafir, one of them will certainly deserve the title. If the addressee is so as he has asserted, the Kufr of the addressee is confirmed, but if it is untrue, it will revert to him (the sayer).)

Also, the Hadith reported on the authority of Abu Dhar (may Allah be pleased with him), that he heard the Prophet (peace be upon him) stating, (If anyone accuses another of Kufr or calls him the enemy of Allah, such an accusation will revert to the accuser if the accused is innocent.)

It was mentioned in Sahih Muslim in the Hadith reported on the authority of Jundub ibn `Abdullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, (A man

said, "By Allah! Allah will not forgive so-and-so!" Allah (Glorified and Exalted be He) said, "Who is that who takes an oath in My Name that I will not forgive so-and-so? I have forgiven him and rendered your good deeds fruitless.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 20722

Q 3: is it permissible for me to say to a person who commits

an act contradictory to faith, "O disbeliever"?

A: Anyone who invalidates his faith and Islam and decisive evidence is established against him but insists on his disbelief is considered a disbeliever. His case must be submitted to the legal court to issue a verdict.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18152

Q: May we tell Jews or Christians who live among the Muslims and know about Islam, Qur'an, and the Prophet (peace be upon him), that they will be, after death, sent to Hell if they do not accept Islam? Or can we consider them like sinful Muslims who are left to the Will of Allah (Glorified and Exalted be He), those who die while insisting on committing major sins? Please, advise! May Allah reward you with the best!

A: Those adhering to the Sunnah are of the view that no one shall be judged to be among the inhabitants of Hellfire or the inhabitants of the Paradise, except those whom the Messenger of Allah (peace be upon him) confirmed. However, we hope Allah's mercy for the pious people and fear from Allah's wrath upon the wrongdoer. No one, except Allah Alone, knows the outcome and consequences of all matters. It should be noted that Jews and Christians are disbelievers and anyone who dies as a disbeliever will be among the dwellers of Hell-fire; anyone who dies

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believing in Allah and His Messenger will be among the dwellers of Paradise. Allah (Glorified be He) states, ﴾Allâh has promised the believers, men and women, Gardens under which rivers flow﴿ He (Exalted be He) describes the disbelievers, ﴾They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 17743

Q 1: what is the ruling on one who does not receive the message of Islam and one who heard about it but could not find anyone to explain it to him so that he may accept it? what is the ruling on this person? Is there some concession in this case or not? What is the ruling on a Christian who does not hear anything about Islam and dies as a disbeliever?

A: A non-Muslim who receives the message of Islam in an apprehensible manner and evidence is established against him may not be excused for ignorance. Allah (Exalted be He) commanded His Prophet (peace be upon him) to declare: ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿

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The Prophet (peace be upon him) stated, ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Al-Wala' wal-Bara'

The second question of Fatwa no. 11610

Q 2: What is the ruling on haircuts worn by some young men nowadays, imitating the disbeliever Michael Jackson? What if it is done not intending to imitate him?

A: The Shari`ah (Islamic Law) has prohibited imitating disbelievers in their clothes, customs or morals, for this is a means of being influenced by them, inclining to and loving them, which is prohibited. Therefore, it is not permissible to wear haircuts like that of Michael's even if it is not intended to imitate him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 10825

Q 7: is it permissible to keep company with a non-Muslim brother whom you called to accept islam but he refused?

A: You should not take him as a friend, if he refuses to accept Islam.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The twenty seventh and the twenty eighth questions of Fatwa no. 11967

Q 27: is it permissible for a Muslim to have Christian friends and is there any limit to this friendship?

A: It is not permissible to take the infidels as friends or companions. However, they should be treated kindly as instructed by our Shari`ah (Islamic Law). We should treat them with the best saying and argue with them in the best way because of the saying of Allah (Exalted be He), ﴿and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴾ (Surah Al-Baqarah). And His saying, ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾ and: ﴿And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴾ (Surah Al-`Ankabut).

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 28: is it permissible for a Muslim to participate with Christians in their non-religious celebrations and share in their sorrows, such as birthday celebrations or sending condolences to

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the bereaved in or outside the cemetery?

A: Sharing non-religious celebrations and sorrows with the Christians is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 1591

Q 5: what is the ruling on eating, drinking, sitting, and dealing with a Kafir (disbeliever)? Does doing this put a person outside the pale of Islam?

A: Eating, sitting, dealing with a Kafir for buying, selling, and exchanging worldly interests that do not harm Islam do not take a Muslim outside the pale of Islam. In addition to this, showing kindness to Kuffar (disbelievers) is not considered a sin as long as they do not fight or wage war against us because of our faith. Allah (Exalted be He) states: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

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However, the Prophet (peace be upon him) gave pledge to the Jews, exchanged benefits and dealt with them after the battle of Khaybar. The Prophet (peace be upon him) allowed them to cultivate the land there in return for half of the yield. He also ate from a shoulder of lamb that was served to him and his Companions by a Jewish woman, who poisoned it to harm him (peace be upon him). Further, he (peace be upon him) accepted the gift of the Byzantine Emperor after the Battle of Tabuk and rewarded him for it. He also had a Kafir (disbeliever) servant who later accepted Islam. The Prophet (peace be upon him) also used to deal with Kuffar to convey Allah's Call to them, hold discussions with them, answer their questions, and other forms of transactions and dealings not harmful to Islam or Muslims in this life. Rather, dealing with them can be a means of conveying the call to Islam, establishing evidence, and benefiting Muslims in worldly affairs. It should be mentioned that the Prophet (peace be upon him) died while his armor was mortgaged to a Jewish man in return for some food which he bought for his family.

On the other hand, sitting, eating and dealing with them in intimacy, brotherhood, love and loyalty is not permissible. Not only this, but it can also be considered an act of Kufr (disbelief) that takes one who consents to them and their religion, loves them, is faithful to them, and supports them against Muslims, outside the pale of Islam. I seek refuge in Allah (from this), Allah (Exalted be He) states,

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﴾O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).﴿ ﴾Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).﴿ Allah (Exalted be He) also states, ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship

with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴿ And ﴾O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The thirtieth and thirty first questions of Fatwa no. 12087

Q 30: Is it permissible to begin greeting a disbeliever, especially if they are of high positions such as a professor in a university?

A: It is not permissible to greet a disbeliever first even if they occupy high positions, because of the general prohibition mentioned in the Hadith such as the saying of the Prophet (peace be upon him), ﴾Do not start greeting the Jews and the Christians before they greet you...﴿ Related by Muslim.

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Q 31: Is it permissible to attend their festivals?

A: It is not permissible to participate in their festivals or congratulate them, for this conduct shows a kind of intimacy and endorsement of their rituals. It is also a forbidden collaboration with them in sin and aggression. Allah forbids this and having intimate relationships with them. Allah states, ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴿ Thus, a Muslim should detest

and disassociate himself from them. Allah (Exalted be He) states, ﴾Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴿

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Fatwa no. 12475

Q: We want to import Swiss pocketknives on which the Swiss flag logo is inscribed. We would like you to inform us whether the logo represents a cross or a plus sign. Is it permissible to import such pocketknives on which such a logo is inscribed? Please, answer us, may Allah reward you well!

A: It is not permissible to import pocketknives on which the logo referred to above, i.e. a cross, is inscribed. Actually, it involves propagating the Christian logo among Muslims. Moreover, the Prophet (peace be upon him) ordered us not to copy them or propagate their rituals among Muslims. In this regard, the Prophet (peace be upon him) said, ﴾Anyone who copies a people is one of them.﴿

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The second question of Fatwa no. 18441

Q 2: are mathematical symbols and signs, such as the plus and multiplication signs, considered representations of the cross?

A: Mathematical symbols and signs, such as the plus and multiplication signs, are not representations of the cross. Rather, they are representations of pure scientific terminology.

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The second question of Fatwa no. 15662

Q 2: What is the ruling on a Muslim who reads the Bible or swears by it?

A: It is not permissible for a Muslim to read the Bible as it has almost entirely undergone interpolation. Even the parts of the Bible that have undergone no interpolation are needless as the Qur'an replaces them. This ruling is not applicable to scholars who need to read it in order to refute the claims of the People of the Book. It is not permissible either to swear by the Bible in its present form as it has undergone partial interpolation

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and distortion, and thus cannot be the words of Allah (Glorified and Exalted be He).

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The first and second questions of Fatwa no. 16419

Q 1: What is the ruling on Muslims who celebrate holidays of non-Muslims that Allah did not sanction, such as the Mother's Day, Sham Al-Nasim and Christmas?

A: All these days are innovated celebrations which are not permissible for Muslims to participate in or celebrate. In Islam, there are only two `Eids: `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Thus, a Muslim whom Allah has guided to the truth should advise and gently instruct those who celebrate such innovated feasts. If he abandons this practice, it will be good; otherwise, he will be considered a persistent doer of Bid`ah (innovation in Islam) who is sinful for that action.

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Q 2: Thanks to Allah who guided me to accept Islam. Now, I live with my non-Muslim family who congratulate me on `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Then, when it is the time for their holidays, I do not congratulate them; they therefore become upset with me and call me arrogant. What should I do? Please, advise? May Allah reward you with the best.

A: It is not permissible for you to congratulate non-Muslims on their festivals even if

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they get upset with you or feel you are haughty. It is recommended to endear Islam to them and advise them nicely to accept it. We ask Allah (Exalted be He) to open the hearts of your family to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21079

Q: On 12/8/1420 A.H. notices were placed on the roads of Riyadh conveying congratulations from the Banque Saudi Fransi on the New Year.

Employees of the Banque Saudi Fransi wish the Saudi people a merry year. Respected shaykh, it undoubtedly hurts every Muslim to find things like this common in the land of Tawhid (belief in the Oneness of Allah/monotheism) and Al-Haramayn Al-Sharifayn (the Two Sacred Mosques, the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah).

I hope that Your Honor will clarify the ruling of Islam on this matter.

A: A Muslim is prohibited to congratulate the disbelievers, Christians, Jews or whomever, on their distinctive occasions. This involves a sort of agreeing with them on their falsehood and being loyal to them. Similarly, a Muslim is prohibited to congratulate his Muslim brother on the feasts and celebrations of the disbelievers. By doing so, a Muslim imitates them.

It was authentically reported that the Prophet (peace be upon him) stated, ﴿Anyone who imitates a people becomes one of them.﴾ Shaykh-ul-Islam Ibn Taymiyyah commented on this Hadith saying, "This Hadith at least implies that it is prohibited for a Muslim to imitate the disbelievers though it apparently signifies the disbelief of the imitator. Allah (Exalted be He) states, ﴿nd if any amongst you takes them as Auliyâ', then surely he is one of them.﴾

Muslims must resent disbelievers, dissociate themselves from them and hate their disbelief and disobedience to Allah, as Allah (Exalted be He) states, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴾ He (Glorified be He) states, ﴿O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴾ Thus, Muslims are not permitted to express joy or congratulate disbelievers on their festive occasions, whether by word of mouth, posters, newspapers, magazines, cards or the like. The legal authorities must remove these notices.

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The first and third questions of Fatwa no. 16426

Q 1: What is the ruling of Islam on answering the greeting of Christians, following their funerals, and offering them condolences?

A: If a Kafir (disbeliever) greets a Muslim, the latter should reply by saying "The same to you" as mentioned in the Sahih (sound) Hadith in which the Prophet (peace be upon him) said, (When the People of the Book greet you, you should say, "The same to you.") However, it is not permissible for a Muslim to follow the funeral of a Kafir, for this is considered an act of loyalty to them which is Haram (prohibited). However, consoling them is acceptable if there is a Shar`y (Islamically lawful) probable interest. In this case, they should say, "I offer you my condolences, may your distress be relieved," but they should not say, "May Allah forgive your deceased," for seeking forgiveness for a Mushrik (one associating others in worship with Allah) is not permissible.

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Q 3: **What is the ruling on participating in the feasts of the Christians? Please advise us. May Allah reward you.**

A: It is not permissible to participate in the feasts of the Christians or any of the Kuffar (disbelievers) since this falls under cooperation in sin and transgression, approval to Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and declaring loyalty to the Kuffar. Allah (Exalted be He) says in describing the slaves of the Most Gracious (Allah): ﴿And those who do not bear witness to falsehood﴾ Which means that they do not attend Munkar whether it is a feast of Kuffar or anything else.

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Fatwa no. 16439

Q: In our company, Muslim employees work together with Christian and Hindu employees. Some employees collect a sum of money from employees in order to set up a farewell party when one of the foreign employees is leaving. The party is composed of serving a meal plus a gift to the guest. Does a Muslim's participation with their money and selves in this kind of celebrations affect the Muslim's `Aqidah (creed) in any way? Could you kindly advise? May Allah reward you!

A: muslims' participation with non-muslims in collecting a sum of money to hold a party to see off non-muslims is a kind of respect and honor to them which is not permissible for a Muslim to do or even take part in. It is obligatory to call non-Muslims to Islam, illustrate its beauty and draw it near to them perhaps Allah will guide them.

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Fatwa no. 17474

Some Muslim youth began corresponding with Christian missionary clubs and agencies which in return send them lessons about the Injil (Gospel), video tapes of missionary lectures, and immoral magazines which have spread all over our Islamic countries including Algeria. I have enclosed for you a typical copy of the correspondences they sent to us.

Q 1: is it permissible according to Shari`ah (islamic law) to correspond with such missionary agencies? What is the ruling on those who read injil (Gospel)?

Q 2: is it permissible according to Shari`ah (islamic law) to participate in the enticing competitions organized by such agencies?

A1,2: The Injil (Gospel) that exists today is not the same that Allah, may He be Glorified and Exalted, sent down. It contains a great deal of Tahrif (distortion of the meaning), lies, additions, omissions, and sayings that are unbefitting to Allah, the Exalted. Allah has declared this in His Book stating,

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﴾And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴿ Furthermore He, the Exalted, states, ﴾Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿

Muslims should not read in any of the Jewish or Christian books. The Prophet (peace be upon him) admonished `Umar when he saw a paper from Tawrah (Torah) with him; the Prophet (peace be upon him) said to him, ﴾Are you confused about it (Islamic religion), "O Ibn Al-Khattab?! By Him in Whose Hands my soul is, I have brought unto you a white, bright and clean religion... Even if Musa were alive, he would have had no other way but to follow me." In the narration of `Abdullah ibn Thabit: then `Umar said: I am pleased with Allah as a Lord, Islam as a religion, and Muhammad (peace be upon him) as a Prophet.﴿

Consequently, it is not permissible to correspond with Christian missionary centers, listen to their tapes, or participate in competitions organized by them, however appealing they may be. This is a sort of helping them in sin and transgression. However, reading Jewish and Christian books is permissible for those who are able to refute all the falsehood mentioned in them in order to establish proof and remove doubts.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17665

Q: i watched the TV series "The Grandfather of the Leader of Mankind," which made me love `Abdul-Muttalib and Abu Talib. Allah knows that I loved them out of my love to the Messenger of Allah (peace be upon him). Am I sinful due to my love for them, knowing that they died without accepting Islam? Would you please advise me, may Allah cover you with His protection. Peace and blessings be upon our leader Muhammad and may Allah grant you peace.

A: The care of `Abdul-Muttalib, and protection of Abu Talib given to the Prophet (peace be upon him), and the latter's support for him should not lead us to love them, because `Abdul-Muttalib died while maintaining the religion of Jahiliyyah (pre-Islamic time of ignorance) which is Shirk (associating others with Allah in His Divinity or worship). As for Abu Talib, he knew the truth but did not act according to it and he refused to pronounce the Shahadah (Testimony of Faith) while dying when the Prophet (peace be upon him) asked him to. Rather, he said: "I am upon the religion of `Abdul-Muttalib." Consequently, we should detest and resent them for the sake of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17795

Q3: Sometimes I listen to some Christian radio programs only in order to know and learn about Christian thought. What is the Islamic view on this?

A: It is not permissible to listen to Christian missionary programs, unless you have the basic knowledge that will make you sure of their absurdities and differentiate between truth and falsehood, in which case they cannot influence your beliefs and faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17923

Q3: There is no doubt regarding the Kufr (disbelief) of those who worship graves, pious people, including the Sahabah (Companions of the Prophet) and others, or those who supplicate anyone other than Allah, the Exalted. What should be my attitude toward those who hold this creed, defend it, and admit the name of the group who holds the `Aqidah (creed) previously mentioned? Should I greet him? If he greets me, should I reply, or should I renounce him, oppose him, and show people how dangerous he is? Would you please tell me what to do in this respect?

A: You should call those whom you mentioned to the path of Allah, show them their manifest error, and advise them, may Allah guide them to the right path. If they respond positively, all praise be to Allah. If not, keep away from them, do not initiate the greeting, do not return it, or even answer them.

Allah, may He be Glorified states, (Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone")

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The second question of Fatwa no. 17976

Q 2: Is listening to a Christian radio broadcasting forbidden, although the listener believes in Islam, Allah, and His Messenger (peace be upon him) and no one can shake his belief no matter what evidence they have. But listening to this radio broadcasting is nothing but curiosity and a desire to learn about their beliefs?

A: It is not permissible to listen to a Christian radio broadcasting that calls for embracing the Christian faith in order to avoid Fitnah (temptation), except for the scholars who want to answer their misconceptions, refute their propaganda, and warn Muslims against their evils.

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The tenth question of Fatwa no. 18074

Q 10: Most of our teachers are Mushriks (those who associate others with Allah in His Divinity or worship) or People of the Book of Jews or Christians. What is the ruling on congratulating them on their festivals? What is the ruling on answering their greeting, which is very important to them? What is the ruling on giving them presents whether in their festivals or other occasions?

A: First: It is not permissible either to attend the Christian festivals or congratulate them on such occasions; for this will be a sort of being pleased with what they do, flattering them for their falsehood and helping them in sin and transgression. Allah, the Exalted, says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

Second: starting with the greeting to a disbeliever is not permissible; for what has been authentically reported in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Do not greet the Jews and the Christians before they greet you and when you meet anyone of them on the roads force him to go to the narrowest part of it.﴿ Narrated by Muslim. In the Hadith narrated by Anas (may Allah be pleased with him), he reported the Messenger of Allah (peace be upon him) as saying, ﴾When the People of the Book offer you salutations, you should say 'The same to you.'﴿ Narrated by the Two Shaykhs (Al-Bukhari and Muslim).

Thus they should be answered as indicated in the Hadith by saying, "The same to you." It is all right to start greeting the Kafir (disbeliever) saying "How is it going?" in the morning and the evening, and the like;

if necessary. This was acknowledged by a group of scholars including Shaykh-ul-Islam Ibn Taymiyyah.

Based on what has been mentioned above, it is all right to greet your non-Muslim teachers with any greeting other than that of Islam before they greet you. You can say "How are you?" and the like. Moreover, you can answer their greeting if they greet you first. If they learn about the greeting of Islam and greet you with it, you should answer them with what has been mentioned in the previous Hadith saying, "The same to you."

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The first question of Fatwa no. 18604

Q 1: It is common among us to say "Nowadays the Christians are better than Muslims in dealing with others."

A: It is not permissible to prefer non-Muslims to Muslims, either in terms of how they deal with others or in anything else. Allah has cursed the hypocrites who say to the disbelievers (they are better guided as regards the way than the believers (Muslims).) Even if some Muslims happen not to be honest in dealing with others, we cannot judge that all Muslims are the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17324

Q 2: What is the appropriate limit of al-Wala' wal-Bara' (loyalty and disassociation for allah's Sake) as regards Muslims who commit sins such as singing, shaving the beard, smoking, snuffing, Isbal (lengthening and trailing clothing below the ankles), etc.? Must we boycott them if they do not respond to advice?

A: It is not permissible to deal with those who commit sins in public unless you aim at counseling them, knowing that your advice will affect them positively. They should be loved in proportion to the strength of their belief in Allah, and they should be resented in proportion to the seriousness of their sins. If they do not accept the advice, they should be abandoned according to Shari`ah (Islamic law) until they repent to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18412

Q 1: We know that it is not permissible to celebrate what is called Neyruz (Iranian new year holiday), as it is one of the feasts of the Magi. The question is: Is it permissible to eat the foods served at these feasts several days later?

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A: First: it is not permissible for a Muslim to observe any of the rituals of disbelief and Shirk (associating others with Allah in His Divinity or worship), including the religious occasions such as festivals and others.

Second: it is not permissible to eat the food served at feasts and celebrations associated with Shirk and Bid`ah (innovation in islam). This is a sort of participation and approval with them as they are. A Muslim should be very keen to maintain his Islamic practices unblemished.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventeenth question of Fatwa no. 18612

Q 17: i usually have my lunch at a certain restaurant; is it lawful to go to it on a special festival day when many non-Muslims come, knowing that on that day they prepare special food for this occasion?

A: It is not permissible to have such food in order to avoid mixing with non-Muslims at their festivals. If it is due to coincidence, it would be permissible to eat from that food provided that it was made by the People of the Book (i.e. Jews or Christians), so long as it contains no unlawful ingredients, such as pork for example. If the food is made by other than the People of the Book, it will not be permissible to eat any of the meats served. Allah, my He be Glorified, does not allow Muslims to eat the food of non-Muslims, except for the People of the Book. Food here means the meat of the animals that they slaughter.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 18476

Q 2: Is it permissible for muslims to exchange greetings with Christians on every occasion?

A: It is not permissible to greet Christians or other disbelievers on their festivals and religious occasions, for this will be a sort of encouraging them in their falsehood and sharing in their sin. Allah, the Exalted, states, (but do not help one another in sin and transgression.) However, the prohibition may be lifted if there is an interest, which will most likely be achieved and is required by Purified Shari`ah (Islamic Law).

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q3: Is it permissible for muslims to accept the Christians' invitations to their parties and occasions and vice versa?

A: It is not permissible to share in the festivals and religious celebrations held by non-Muslims, for Allah, the Exalted, described the Servants of the Most Beneficent (Allâh) as ﴾And those who do not bear witness to falsehood﴿ The word "falsehood" is interpreted as 'the disbelievers festivals,' and "bear witness" [in Arabic 'yash-hadun;' which could mean 'bearing witness' or 'attending, partaking, etc.'] is interpreted as

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'attending and participating in them.'

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19991

Q: All our teachers are Hindu and many of their festivals and religious ceremonies come up on which all the students greet and congratulate them. We find it embarrassing not to greet them, so what should we do? Should we greet them or not? Would you please help us, may Allah grant you all goodness.

A: it is not permissible for Muslims to take part with the Hindu disbelievers in celebrating their festivals and religious occasions. One should neither show happiness and approval, nor congratulate them on such occasions. This is imitation of the enemies of Allah in their forbidden acts which are not in line with Islamic tenets. It also constitutes a sort of assisting them in sin and transgression, bringing them joy, flattering them, adding numbers to their gatherings [thus giving them significance], and giving them prestige. Allah, the Exalted states, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ It is authentically narrated that the Prophet (peace be upon him) stated, ﴾Anyone who imitates a people becomes one of them.﴿

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Narrated by Imam Ahmad in his Musnad (Hadith compilation) and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20795

Q 1: Is it permissible to congratulate non-Muslims on the occasion of the new Gregorian year, the new Hijri (lunar) year, and the Mawlid (the Prophet's birthday)?

A: It is not permissible to offer congratulations on such occasions; for it is not Mashru' (Islamically permissible) to celebrate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fifth question of Fatwa no. 21587

Q 5: is it permissible for a Muslim who believes in one God to participate in the wedding ceremonies of Mushriks (those who associate others with Allah in His Divinity or worship), and help them arrange such ceremonies on account of a blood or marriage relationship, or the like? Also, is it permissible to attend their funerals, without praying for their dead, and the burial? Is it permissible to sit and commiserate with them?

A: It is not permissible to share in

their occasions, which involve Shirk (associating others with Allah in His Divinity or worship) or Bid`ah (innovation in Islam). Moreover, it is not permissible to follow their funeral processions; because this is a type of forbidden association with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19581

Q: I was born in France where I still live until now. I am 26 years old and my parents are Tunisian. I am married and have two children; the oldest is 4 years old and the second is 9 months old. I would like to migrate to one of the Arab countries, particularly to secure the future of my children and keep their religion and language safe and sound. I intended to settle in Tunisia because all my relatives live there. My parents too intend to go back home. The problem is that Muslim women are strictly forbidden to put on Hijab (veil) in Tunisia, even in the streets. All the members of my family living there were compelled to take off their Hijab (veil). Moreover, it is not permissible there to hold any kind of religious meetings or gatherings even if they were part of a wedding celebration or the like. Muslims there, especially the youth, are obliged to walk separately and are in continuous fear even when they observe the Salah (Prayer) at the mosque.

Consequently, living there is impossible for me and for my wife who wears

Hijab (veil). With regard to my children, I can not guarantee that they will learn their religion on sound bases. Whenever I think about my current status, living in a country of non-Muslims, I feel so confused and undecided. I have no satisfactory solution because I do not know whether I should migrate in such conditions or not. Would you please tell me about some Hadith and Qur'anic Ayahs (verses) upon which I can make the right decision, may Allah grant you all goodness. I fear lest I should later regret it or feel that I made the wrong decision.

A: Dear brother, we thank you for your religious feeling which is the duty of every Muslim who believes in Allah as the Lord, Islam as a religion, and Muhammad (peace be upon him) as a Prophet. We recommend you to fear Allah, the Exalted, as He should be feared in all your matters. Moreover, we would like to tell you that residing in non-Muslim countries is forbidden in Islamic Shari`ah (Islamic law) except for a necessity acknowledged by Shari`ah (Islamic law). For example, seeking treatment which is not available in Muslim countries, to call to Islam and the like. You have to do your best and seek the means that make it easy for you to leave this non-Muslim country, and to move to a Muslim country even if it is not your home country. Allah, the Exalted, says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If the status in France and Tunisia, is as you have mentioned, and it is not easy for you to migrate,

you should fear Allah as He should be feared in regard to yourself, abide by and hold fast to your religion, observe the religious rituals such as the Five Obligatory Daily Prayers and others and seek refuge with Allah continuously to strengthen your heart. You also have to stay away from mingling and meeting with evil people. You should call to the path of Allah as much as you can. We ask Allah, the Benevolent, to grant you success and provide you with good wherever you are. Verily Allah is the One to be sought for achieving this and the only One Who is Able to do so.

May Allah grant you success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20175

Q: i work in a restaurant and when non-Muslim foreigners come to have their meals, we charge them double the price. is this permissible?

A: A non-Muslim should be treated equally as other Muslims concerning business dealings. Therefore, Muslims should be honest when dealing with non-Muslims and not cheat them. They should not be charged double the price that Muslims pay; however, this does not mean we should love and befriend them. We should feel aversion to them for the Sake of Allah and indeed, this is the firmest commitment of Iman (belief). May Allah grant us assistance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20188

Q: My inquiry is about the wedding of my brother-in-law who is a Magus.

Should we travel with him to conclude his marriage contract with his fiancée? Should we help him with money for example, knowing that my husband is the only Muslim in his family, while I am Muslim by birth? what are the legal rulings that regulate dealing with non-Muslim people, like the members of my husband's family?

it is not permissible for a Muslim to have Wala' (loyalty) to unbelievers, represented in this particular situation by attending the celebration of your brother-in-law's marriage and traveling with him for this purpose. The wedding celebrations and the like include some rites associated with Kufr (disbelief).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20400

Q 2: In India some festivals related to the Hindus (worshippers of idols) are celebrated. As I am their neighbor they present me with some desserts like those Muslims served in the blessed `Eid-ul-Fitr (the Festival of Breaking the Fast). There are different opinions regarding accepting these deserts; some people consider eating them permissible on the grounds that they are not meat. Others view that eating these desserts is Haram (prohibited) on the grounds that they were dedicated to other than Allâh. It should be noted that these desserts are not homemade; rather they are purchased from the stores. Please inform me of what should be done.

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A: it is not permissible to accept or make use of the gifts given by disbelievers to Muslims on their festivals and religious occasions. Accepting such gifts is a sort of approval of their falsehood and being satisfied with what they do. Consequently, a Muslim should be mindful and be careful when it comes to matters related to his faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 19479

A 5: is it permissible for a male or female Muslim to work in the disbelievers' munitions factories, participate in any activity which strengthens their army in number and equipment, as a computer scientist or the like, or join their armies?

A: It is not permissible for a Muslim to work in the disbelievers' munitions factories, participate in any activity that increases their power, or join their armies. In fact, this is a sort of Wala' (loyalty) to them. Allah, the Exalted, states, ﴾Let not the believers take the disbelievers as Auliyâ (supporters, helpers) instead of the believers﴿ Moreover, He, the Glorified, states, ﴾O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers)﴿ There are many other Ayahs (verses)

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to this effect. Anyone who does this becomes on the verge of being an absolute supporter of the disbelievers, thus becoming one of them unconsciously. Consequently, they will come under Allah's, the Exalted, warning, ﴾nd if any amongst you takes them as Auliyâ', then surely he is one of them.﴿ and also, ﴾and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 20235

Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To continue,

The Permanent Committee for Scholarly Research and Ifta' read the letter sent to his Eminence, the General Mufty (Islamic scholar qualified to issue legal opinions) from Shaykh Khalid ibn `Aly Al Shamah, the court judge and manager of the Cooperative Office at Badr, which was referred to the Secretariat General of the Council of Senior Scholars no. 1139 on 3/2/1419, in which the questioner submitted the following question:

(Part No. 1; Page No. 461)

I would like to inform you that I work in the province of Badr in Al-Madinah Al-Munawwarah. There, we found many young men who were guided, by Allah's Grace, and others who tended to draw nearer to the Sufis there to earn some money or acquire subsidies. They thus tend to honor these Sufis, prepare banquets and celebrations for them on the plea that they make a lot of charitable acts in favor of the district.

Your Eminence; young men have become divided into two parties: one party is in favor of revering the Sufis to acquire the mentioned benefits; the other party denounces such acts even if the result will be the loss of such subsidies or donations provided for the district. Moreover, some people have started to warn against attending these gatherings claiming that they are prohibited. They have also started to desert those who revere the Sufis or draw nearer to them, even if they do not belong to them.

Your Eminence: Young men here have split between the two parties; they ask for your direction in this regard. is it permissible to honor the Sufis and draw nearer to them for the benefits they offer to the district? It is permissible to attend these honoring sessions? What is the ruling on avoiding anyone who honors them and seeks their friendship? I hope that the answer will be prompt and detailed so as to be reassured. May Allah guide you and grant you success.

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After the Committee had studied the inquiry, it answered that Sufism is a Bid`ah (innovation in religion) in Islam, and every Bid`ah is a means of going astray. This could also lead to Shirk (associating others in worship with Allah) and Kufr (disbelief) if it leads to holding exaggerated views about the Sufi shaykhs, believing that they, rather than Allah, can cause harm and bring benefit, seeking the support of the dead and slaughtering for them and believing that those who follow the Sufi orders acquire their religion directly from Allah and are in no need to follow the Messenger (peace be upon him). Moreover, they prescribe some acts of worship and Adkhar (invocations and Remembrances said at certain times on a regular basis) that have no proof in what Allah revealed. The Prophet (peace be upon him) said, ﴾If anybody introduces a practice which is not authenticated by me, it is to be rejected.﴿ Therefore, it is not permissible to associate with the Sufis or attend their gatherings. It is not permissible either to honor or encourage them; rather, they should be censured and prohibited from performing their Sufi practices and spreading them among people. They should

be deserted and people should be warned against them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20597

Q 2: Some foreign authorities distribute two types of flags, one for Saudi Arabia and the other one for their non-Muslim countries. A military official hangs these flags on people's chests. What is the ruling on this action?

A: It is not permissible for a Muslim to hang the disbelievers' distinctive symbols, such as crosses or other items, onto

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their chest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20549

Q: First: Last year, people placed the word "Allahu Akbar" (Allah is the Greatest) on the minaret of the Islamic Center in Ramadan after Christmas was over. They decorated it and the facade of the Masjid (Mosque) with the same lights used on Christmas Day. I blamed them arguing that this action involves imitation of non-Muslims and it was not permissible to be done in the Masjid or Muslim houses. They advised me to wait until the Shaykh (Imam of the Masjid) would come back, but I told them that the matter was very clear so there was no need to ask him. Nobody responded.

I asked the Imam once he returned about what people did in his absence, and he said that this was just a sort of analogy. I replied that it was imitation of the disbelievers, but he drew my attention to the fact that people used to hang the lights and put Christmas Trees in their houses and streets and they no longer do so now. This is actually correct. The lights are brought out of the streets, but they are still available in the houses and people use them in Masjids in the same way. To me, this is not permissible.

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Now, what worries me a lot is that Ramadan this year mostly corresponds to the month in which people celebrate the Christmas and many of the youth break their Sawm (fasting) in order to celebrate that Day. Moreover, next year, Christmas Day will correspond to `Eid-ul-Fitr (the Festival of Breaking the Fast). These countries need instructions regarding this matter where ignorance prevails among Muslims' children who gradually thaw in that society. For instance, we held an international contest for the memorization of the Qur'an and prizes will be given on Laylat-ul-Qadr (the Night of Decree). The interested participants were about 520 boys and 30 girls who took part just for the sake of the prizes. Some of them have not even memorized Al-Fatihah and another one said that he never hears the Qur'an recited in his house though his father is Muslim. Please, advise.

Second: There are four chairs inside the Masjid that has room for 850 people and another two in the entry. These chairs resemble those I used to sit on in church before I embraced Islam. Please, advise. May Allah reward you!

A: It is not permissible for Muslims to imitate the disbelievers in their festivals, their places of worship and the like. The Prophet (peace be upon him) said: (Anyone who copies a people is one of them.) You must all avoid that and advise those who imitate them not to do.

(Part No. 1; Page No. 465)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 21394

Q 5: is it permissible to do business with ibadiyyah (a Muslim sect)? For example, I buy their good books and cassettes, should I stop or continue doing this?

A: There is no harm in buying the useful books from anyone because of their great benefit. As for the books that contain heresy and error, it is not permissible to deal in them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21570

Q 1: Images of crosses have become openly visible. Muslims are so neglectful of this issue that we now see it on TV channels, commercial magazine, etc.

(Part No. 1; Page No. 466)

1. What is the ruling on making pictures of crosses in general?

2. What is the ruling on publishing pictures of crosses in magazines, ads, etc.?

3. We see the pictures of cross in some Islamic magazines in order to warn people against Christians and reveal their missionary plans, what is the ruling on this?

4. What is the ruling on taking photos of their religious rites?

A: Firstly, it is not permissible to take photos of crosses or any other symbol of disbelief, or to publish them in magazines and ads. The only exception is when someone intends to warn Muslims against glorifying and respecting them while ensuring that the publisher attaches a statement illustrating its falsehood.

Secondly, it is not permissible to take photos of non-Muslim rituals or circulate them among Muslims because they contain acts of disbelief in Allah and His Messenger and contradict Islam. This may also attract people to them, especially those of weak faith. Furthermore, this removes the Muslim's repugnancy of disbelief; thus it must be avoided.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21413

All Praise is due to Allah, Alone. May peace be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the referred questions to His Honor, the General Mufti (Islamic scholar qualified to issue legal opinions) by a number of questioners. The questions are recorded in the Secretariat General of the Council of Senior Scholars no. 86, dated (5/1/1421 A.H.), and no. 1326, 1327, 1328, dated 2/3/1421 A.H. concerning the ruling on building places of worship for non-Muslims in Arabia such as Christian churches, Jewish synagogues, etc. Is it permissible for a company owner to allocate a place for non-Muslim workers to practice their worship there?

Studying these questions, the Committee answered as follows:

Every religion other than Islam is mere disbelief and error. Every house of worship other than that of Islam is considered a place of disbelief and error, because worshipping Allah is only permissible through what He has legislated. The Islamic Shari`ah is the Last Divine Testament for both Jinn and man. Thus, it abrogates the past codes of law according to the consensus of scholars.

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Anyone who claims that the religions of Jews and Christians are true whether from among themselves or not, denies the Book of Allah (Qur'an), the Sunnah of the Prophet (peace be upon him) and the consensus of Muslims. Thus, he is an apostate even if he claims Islam. However, the proof must be established against him if it is thought that he is unaware of the truth. Allah (Exalted be He) states, ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ Allah also states, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ Allah (Glorified be He) states, ﴾Truly, the religion with Allâh is Islâm.﴿ Allah (Glorified and Exalted be He) states, ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him﴿ Allah (Glorified be He) states, ﴾Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴿ It is authentically reported in "Sahih Al-Bukhari" and "Sahih Muslim" and others that the Prophet (peace be upon him) stated, ﴾In the past, every prophet used to be sent to his people only but I has been sent to all people.﴿ Therefore, it is an Islamic duty to forbid disbelief, because it entails the worship of other than Allah and contradicts the Shari`ah. Consequently, it is forbidden to build houses of worship for religions other than Islam

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such as Judaism, Christianity, etc. These temples, whether a church or otherwise, are considered places for worshipping other than Allah, as they are not in conformance with the Islamic Shari`ah that abrogates all the past codes of law. As for the good deeds of the disbelievers, Allah (Exalted be He) states, ﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and

We shall make such deeds as scattered floating particles of dust.) Thus, scholars have unanimously agreed upon the prohibition of building temples such as churches in Muslim countries. Likewise, it is not permissible that two religions are confessed as formal religions in the Muslim lands, and there must be no rituals or temples for non-Muslims such as churches or any other building. Scholars unanimously agreed on the obligation of destroying churches and other places of worship if they were built recently in the Muslim lands. It is not permissible to oppose the Muslim ruler in destroying them, but you must obey him. Scholars (may Allah be merciful with them) have unanimously agreed that building these places such as churches in the Arabian Peninsula is more sinful because of the clear and sound Hadith reported on the prohibition of combining two religions in the Arabian Peninsula. The Prophet (peace be upon him) stated, (There should not be two religions together in the Arabian Peninsula.) (Related by Imam Malik and others. Moreover, it finds further grounds in the reports of "Sahih Al-Bukhari" and "Sahih Muslim".

The Arabian Peninsula is the sacrosanct base of Islam which no disbeliever is allowed to violate, to assume its nationality, or to own anything therein. Needless to mention that the building of churches for the cross worshippers is also prohibited there. So, no two religions are to co-exist there. It is only one religion with which Allah sent His Prophet Muhammad (peace be upon him). There shall be only one Qiblah (direction faced for Prayer towards the Ka`bah); the Muslim direction to the ancient House (Ka`bah). Praise be to Allah who guided the rulers of this country to prevent building these places of worship on this sacred Muslim soil.

We cry out to Allah for the temples that the enemies of Islam have brought to Muslim lands such as churches and their likes. We ask Allah to protect Islam against their plots.

Thus, it is evident that setting up houses for non-Muslim worship such as churches or allocating places for them in any Muslim country is of the greatest support for disbelief and endorsement of their faith. Allah (Exalted be He) states, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.)

Shaykh-ul-Islam (may Allah be merciful with him) said, "Anyone who believes that churches are places where Allah is worshipped or that the worship of Jews and Christians is true

and constitute obedience to His Prophet, or that Allah likes or is pleased with this act of worship, or helps them to open such places and establish their religion, is a disbeliever." He also said, "Anyone who believes that Christians' visits to their churches draw them near to Allah, is an apostate. If he is unaware that this is forbidden, he must be informed. However, if he insists on his opinion after this, he will be considered an apostate.

We seek refuge in Allah against deviation after integrity and against error after guidance. A Muslim must be careful lest he be included in Allah's statement, (Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them - Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).) (This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.) (Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?) (That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20518

Q 2: There is a practice that has spread among committed Muslim women and we would like to know

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the ruling on it, namely, women's excessive love for one another. A woman may exceed the proper limits in loving her Muslim sister. For example, she imitates her style of clothing, sacrifices her life for her, engraves her name on jewelry, visits her frequently, talks with her daily on the phone for hours, and may feel deeply upset if she does not see her. Women claim that this is love for the Sake of Allah (Exalted be He). We hope Your Eminence will explain the ruling on this and the meaning of loving for the Sake of Allah. It is worth mentioning that this practice is common among women. Allah is the One sought for help.

A: Love for the Sake of Allah is one of the strongest expressions of Iman (faith). Those who love each other for the Sake of Allah will be shaded with His Shade on the Day of Resurrection - as authentically reported from the Prophet (peace be upon him). It is a good deed to love someone for the Sake of Allah because it means loving those whom Allah loves, namely, the pious people. A person is loved for the Sake of Allah when they fulfill the Rights of Allah and His Servants, and hold fast to Shari`ah (Islamic law). They are not loved because of their family status, lineage, beauty, wealth or any other worldly privilege. An indication of the sincerity of this love is that when the person being loved for the Sake of Allah disobeys Allah, this love diminishes according to the gravity of the sin and is replaced with anger for the Sake of Allah and respect for His Sanctities. On the other hand, it is not love for the Sake of Allah to exceed the proper limits in loving someone, be attached to them to the extent of not being able to part with them, or admire them so much. In fact, it indicates a defect in Tawhid (belief in the Oneness of Allah), and attachment of one's heart

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to other than Allah, which may lead to committing acts forbidden by Allah. Accordingly, it is unacceptable and should be avoided.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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